

The New Ensign

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Calling The True Israel Peoples

Editorial

Dear Reader,

Pastor Eli James in The UK



Participants gathered for a meal in a Sussex Pub

It was a great privilege to have Pastor Eli James join us at the annual New Ensign get together, which was this year held in Sussex, close to where William the Conqueror landed in 1066. Pastor Eli was with us for 3 days, on a stopover in London while on his way to South Africa for a lecture tour.

It was also a great pleasure to have a member of the Boer community resident here in the UK. He gave us an excellent talk on the history of the Boer Folk, where we learnt they were of German origin and not Dutch as most people believe, plus a lot of other interesting information.

Also, but not least, it was good to have Paul, the hard working Eurofolk Radio manager and

developer who has done a great job in getting the identity message into the public domain.

The highlight of the trip was a day trip to the centre of London, where we met up with Andrew Carrington-Hitchcock, author of the “*Synagogue of Satan*” and Finn Hagen. Before proceeding to the City, a brief visit was made to the Orange St. Congregation Church where once many famous preachers expounded the Gospel of the Kingdom.

There was quite a surprise waiting for us on arriving in the financial city - firstly, the London Stone replica had been removed, which was close to the Rothschild's H.Q., in St. Swithins Lane and then we found that the Rothschild's H.Q. itself had also moved, but just a few yards along the lane. Their huge new offices, continue with their policy of not displaying the Rothschild's name, other than their shield with the 5 arrows on it. However, now they are even more brazen, with a huge mural of the 5 founding sons of the Rothschild dynasty and a picture of Nathan Rothschild, the founder of the London branch, on display at the entrance.

We praise Yahweh for his blessing on the conference and wish his blessings also on Eli as he ministers to our brethren in South Africa.

Editor

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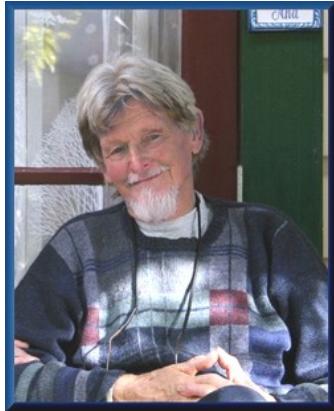
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"The Earth Is The Lords" (5)

By:

Arnold Kennedy



"JERUSALEM" IS NOT "ZION".

JESUS was born in Bethlehem that is described as "The City of David" about

which we read, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). So Bethlehem is where the "City of David" is.

Luke 2:4, "And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)"

Jerusalem is about 10-15 minutes drive by car away from Bethlehem, and is in the inheritance of Benjamin, whereas Bethlehem is in the inheritance of Judah. The fact that the two are intimately connected in history and prophecy does not mean they are the same identities. So there is this distinct difference between Jerusalem and the City of David.

The City of David has to do with the King whereas Jerusalem has to do with the Temple. This is a pattern found through the Old Testament where the High Priest was found in the Temple whereas the Monarch had his Palace. The two offices are different in function, but both Church and State are to have the same faith. This gives meaning to, "For out of Zion shall go forth the law, and the word of the

LORD from Jerusalem". A casual reading may suggest that both "Zion" and "Jerusalem" are exactly the same place, but it is not so. Parallelism suggests rather the ongoing relationship that should exist between Church and State.

This is shown in passages such as:

1 Kings 2:11, *And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.*

That is, King David reigned from the "City of David" (Zion) before moving to Jerusalem. King David had major problems when ruling from Jerusalem.

1 Kings 3:1 *And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.*

Again, King David had stayed in the "City of David" (Zion) until he finished building work at Jerusalem, thus showing there is a difference between the two places.

1 Kings 8:1 *Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.*

Here again the Ark of the Covenant was brought from The City of David (Zion) to Jerusalem, this again showing there is a difference between the two places.



King Solomon and those kings who followed immediately after him were all buried in the City of David rather than at Jerusalem. Note again that the "City of David" is "Zion", not Jerusalem.

THE MILLENNIAL KINGDOM.

What are important are the prophecies that tell us where the centre of the millennial kingdom will be? These also tell us about who racially will rule with the King there. Other races will bring their offerings, but they will not be within the City of God. Preconceptions suggest that the "City of God" is Jerusalem, but it is Zion.

Psalm 87:1 *"The LORD loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah".*

The "City of God" is also described as "The New Jerusalem"

Rev. 3:12 *"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of ("my" is added) God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God".*

Isaiah 65:17. *"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands".*

Some people claim that the oceans remain and that "no more sea" refers to the "sea of ungodly men", but the word "thalassa" is about the oceans where ships sail-(Rev. 17:18). The references about people and children, planting vineyards and trees do not suggest a spiritual interpretation of "Jerusalem" even at the time of the "New Jerusalem". Neither do the verses below that mention boys and girls playing in the streets or about old men and old women being in Jerusalem. The earth will indeed be a "new earth" when it is "a new earth wherein dwelleth righteousness". This vision of the New Jerusalem is what the Old Jerusalem becomes as the Lamb's bride and is the "New Jerusalem".

Hosea 2:16 *"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD".*

"Betrothal" is about marriage!

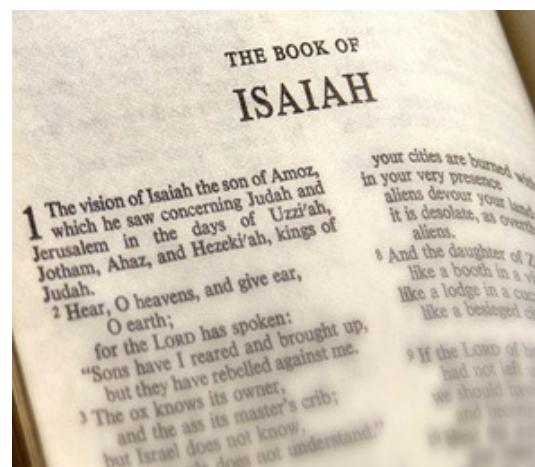
The following verses present to us a picture that is not often painted. They all confirm the multitude of Scriptures about the re-gathering of the House of Israel and the House of Jacob, that is, "all Israel". As Paul puts it, "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" –(Romans 11:26". From whom? Who are cleansed? The passages all confirm that a particular "earth" is the Lord's and that the people that dwell therein alone are described as being "The Lord's". These verses confirm that the "Bride of Christ" is not "The Church" [in the popular concept].

So what is yet to happen? What better than to make some quotes that are worth reading carefully to see just who is involved!

Isaiah 2:2-6 *And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD.*

Here again is the Law of the King from Zion and the Word of the Lord from Jerusalem.

Isaiah 4:3-6 *And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.*



Isaiah 33:20-22 *Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.*

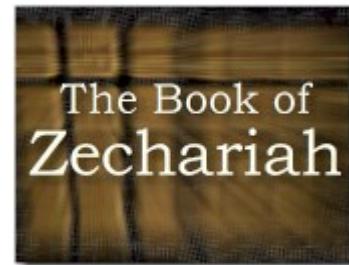
Revelation 3:12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God,*

and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Revelation 21:1-3 *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

Zephaniah 3:14-20 *Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make*

you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.



Zechariah 8:1-8 *Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts shall be the holy mountain. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.*

Hebrews 12:22-29 *But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to*

Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.



Micah 4:1 *But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit*

every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

To be Continued

Misconceptions About Josephus, The Judean (7)

Or, How To Tell the Difference Between a Jew and an Israelite!

By Pastor Eli James



So, if the Jews are not Israel or Judah, then who are they? Who was the first Jew? This is a question that is often asked.

Since the Jews are impostors and

Judaism is an impostor religion, the first bona fide Jew was the first Edomite who accepted circumcision under John Hyrcanus, who, consciously or not, was one of our worst traitors.

It's understandable that Hyrcanus feared the Roman army, but his deal with the Idumeans to count them as members of the nation of Judah was an abomination. He never had to agree to that, nor did he have any Scriptural right to do so. Rome would have been perfectly happy to deal with Judah and Idumea as separate provinces, but Antipater had already made a deal with Rome that his son, Herod, would be co-regent of the combined provinces. Given these historical circumstances, a Jew is automatically defined as a pretender, usurper, impersonator, impostor of Judah. This impersonation began in the year 140 BC, when the first Idumeans accepted circumcision and became part of the new nation of Judea, which is NOT THE SAME as the nation of Judah, because the nation of Judah was an exclusively Judahite nation, no foreigners having been allowed rulership or citizenship. The parallel to America today is again striking as America was once a White Christian nation. Having been Judaized by the usurpers in our midst, today's modern White Christian is truly clueless as to how greatly our religion has been perverted in the last forty years, let alone the last 2,000 years.

Now, Mr. Rusterholz, not having this history as background to Jewish impersonation techniques, takes the Jews at their word and believes them when they claim that they worship Yahweh, when they in fact worship Yahweh's adversary, Satan.

It is very common for deceived Whites to accuse CI people of "practicing Judaism" because they

do not have any awareness of Jewish deception in these areas. They see us as practicing the "religion of the Old Testament," which they falsely believe to be Judaism. Because they believe the Jewish lie that Mosaism and Judaism are identical, they do not see that we practice the True Faith and that the Jews are impostors who actually practice a completely corrupt tradition. They still believe that "Jesus was a Jew" and that "Christianity owes its origins to Judaism" and all that other nonsense, which is nothing but carefully contrived rabbinical variations on this central and straightforward Biblical theme.

So, Marco accuses us of the same thing. We must be practicing "Judaism," he says, because we use the Name of Yahweh. At the same time, virtually every biblical scholar under the sun, Jewish and non-Jewish, admits that the Masoretic rabbis doctored the paleo-Hebrew text of the Old Testament and deliberately replaced the Name of YHWH with the word LORD nearly 7,000 times!!! Now, if the Jews were trying to PRESERVE the Scriptures as they claim, why are they REMOVING the most Sacred Name instead of preserving it?

Here, Christian Identity is actually fulfilling End Time prophecy: "They shall sanctify MY NAME, and sanctify the Holy One of Jacob, and shall fear the God of Israel." (Isa. 29:23.) This prophecy is confirmed at Rev. 22:4. Halleluyah! The Talmudic rabbis do none of these things. How can you sanctify the Name Yahweh if you forbid its use?

Clearly, Mr. Rusterholz is still thinking inside the box. He has not figured out the depths of Jewish deception on this subject. The fact is that the rabbis of Judaism have always taught that the Name of Yahweh should not be used, basing this teaching on the completely unscriptural claim that the Name is "too holy to be pronounced." Marco has it backwards. Yahwism is scriptural. Anti-Yahwism is Jewish, even though there might be an occasional Jew who uses the Name. History and archaeology have proven beyond a shadow of a doubt that the Israelites used the Name of Yahweh. Other nations also used it. But

only the nation of Israel used the Name of Yahweh exclusively. And if our people prayed to other gods, they did so in violation of their own Law! All other surrounding nations worshipped other gods as well as Yahweh, if they invoked the Name of Yahweh at all. Paganism has always promoted any and every god under the sun.

Now, since the English LORD can be translated from the Chaldean BAAL, we have another historical deception, but one which is now thoroughly understandable. Since Judaism is really a disguised form of Babylonian paganism, would they not craftily substitute the name of their real god, Baal, in place of OUR GOD, YAHWEH? This is what the Masoretes did, causing us to forget His Holy Name; and this deception was even foreseen by Yahweh:

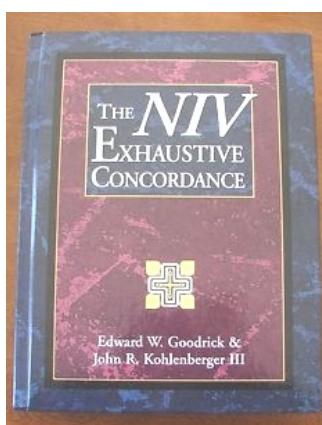
"Can any hide himself in secret places that I shall not see him? saith Yahweh. Do not I fill heaven and earth? saith Yahweh. I have heard what the prophets said that prophesy lies in My Name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yes, they are prophets of the deceit of their own heart; Which think to cause My People to forget My Name by their dreams which they tell every man to his neighbor, as their fathers have forgotten My Name for Baal." (Jer. 23:24-27)

FALSELY ASSUMING THAT Yahweh is a "Jewish God," Mr. Rusterholz has unwittingly played into the hands of the rabbis who actually want us to deny the Name of our Creator! – Eli [Mr. Rusterholz continues, still quoting Dilling:]

The purveyors of this folly state ... "Probably the greatest misconception about Hebrew is that it has no vowels. Josephus says otherwise; ... Josephus lived long before the vowel pointing of Rabbinical Hebrew was employed. "

BOY OH BOY! If Josephus used this term and revealed that the 'sacred name of G-d' was actually emblazoned on their garb ... then surely there must be merit to it ... right??? Those who promote this really must think that we are stupid. To substantiate their argument that the Tetragrammaton (YHVH) has some merit in being used today in a Christian/Bible Believing society they quote Josephus – 'Antiquities of the Jews' Wars 5:5:7 "...A mitre also of fine linen encompassed his head ... about which there was another golden crown, in which was engraven the sacred name: it consists of **four vowels**."

[Now, here, Mr. Rusterholz has made a mountain out of a molehill. First of all, nobody says that the paleo-Hebrew contained no vowels. That is a complete misunderstanding. The SPOKEN Hebrew clearly had vowels. Leaving the vowels out of the WRITTEN Hebrew was a



The Zondervan NIV Exhaustive Concordance has this to say about the word 'LORD' in a footnote on p. 683: "LORD" is LEFT OUT of the scrolls to save space. The scrolls of the day were very expensive, heavy, and cumbersome. So, to save space, they deleted those vowels which were deemed unnecessary to the copyist. If you have to copy a 1,000,000 word document by hand, wouldn't you want to employ some economical devices as a form of shorthand? and indexed under the heading **LORD**, pages 686-707."

Let's pick one of Mr. Rusterholz's sentences as an example: "If Jspfs usd ths trm nd rvld tht th scrd nm f Gd ws ctly mblznd n thr grb...thn srly the Scriptures. So, if the Jews DENY Yahweh, thr mst b mrt t it, rght?" I'm sure the reader can and CI affirms Him, then it is those who DENY pick out the sentence I am referring to in his YAHWEH who are practicing Judaism. By previous paragraph. Your mind automatically

fills in the blanks if you are a proficient English reader. I have kept the vowels for words that begin with vowels because English has far more words to choose from than did ancient Hebrew. If we add the pertinent vowels missing from the vry shrt wrds, then you have an idea of the shorthand technique that OUR SCRIBES employed. This was the burden of the copyists. (As I just typed the word 'copyists' without an 'o', my computer automatically inserted it for me!!!)

[[Here is a link to an article by Helmut Richter, explaining how written paleo-Hebrew has come down to us largely without written vowels:](#)



To make this molehill even more of mountain, Marco believes Dilling (left) when she suggests that Josephus is lying to us when he asserts that the Name of Yahweh consists of four VOWELS instead of four CONSONANTS, as all

scholars that I know of agree that the Hebrew scrolls consisted primarily of consonants. What he and Dilling do not understand is that YHWH can also be spelled i-e-v-e, meaning "to be" or "to become," and these are considered as VOWELS when written in the verb form. So, they make a big deal out of the fact that Josephus seems to be contradicting all of the world's known Hebrew experts when he says these are vowels, not consonants. Mr. Rusterholz suggests that we are somehow deluding ourselves by placing such importance on this Name when there is such confusion about it. His concern is well taken but it is a false concern.

Elizabeth Dilling and Marco Rusterholz are correct in being suspicious of anything that the rabbis teach; but here there is nothing that Josephus can be guilty of. His critics have jumped to a false conclusion. It is rare that both CI and non-CI scholars agree on such matters. Elizabeth Dilling has tried to create controversy where there is none. Since she was not aware of CI scholarship on any of these important issues, she also confuses the Levites with the Pharisees, just as the Pharisees have tricked her into doing!!! Her mistake is understandable because of her mistrust of Talmudic Judaism.

Following Dilling's lead, Marco Rusterholz has overreacted against the Sacred Name, believing it to be a Jewish concoction when it is, in fact, the True Hebrew Name of the Eternal God.

Now, I can assure you that the rabbis' greatest delight is to see Christians disputing over doctrine. You can bet that they will not offer any type of clarification. This is part and parcel of the Pharisaic method. They love to see us squabbling over both trivial and major matters while they laugh! They are probably placing bets as to which side might win this argument. If anything, the only thing a rabbi might do is to inject even more confusion into the debate by making irrelevant or suggestive comments. Over the course of history, rabbinical confusion has been very well crafted, scripted and rehearsed, so they are not likely to interject anything unless they see us getting wise to their false doctrine.

What Christians do not realize is that everything about Judaism, from its beginning in Judea with the Pharisees, and Jewry is an act, a public performance designed to fool the mainstream Christian. Thanks to Judeo-Christianity, the Christian has become a bystander on the sidelines of life, a tragic spectator, uninvolved in his own destiny, utterly discouraged from contending for his Faith, believing that to do so would offend someone else. Who might that someone else be? Judeo-Christianity, if it does not deny the validity of the Old Testament for Christians, most certainly demands that the Christian be a passive spectator while the Jew commands the stage of politics, business, entertainment, publishing, and, most of all, religion. The Christian spectator tolerates the intolerable while the Zionist steamroller crushes the opposition. Christian Zionists are told, "Stand aside, 'G-d's Chosen People' are fulfilling their destiny." Yes, they are. They are fulfilling their destiny as the Serpent People, the children of the devil. The mild-mannered Christian cannot accept the possibility that the Jew is really the anti-Christ, not the Chosen. In spite of all the evidence revealing Zionism/Talmudism as the anti-Christ, such a suggestion is just too far-fetched and too "hateful."

When confronted with Zionism, the Christian bystander becomes rabidly involved, sacrificing his own interest for that of the Jews. Again, this is classic parasitism.

Whether the Name of YHWH consists of four consonants or four vowels is IRRELEVANT. Even in English, we have words that are written exclusively with vowels, such as the word "I." The word 'I' consists of the letter 'i' which is a VOWEL. Nevertheless, it is still a WORD. In

French, the word 'oui' consists of three vowels, yet it is still a word which is understood as meaning "Yes," which in English consists of a consonant-vowel, 'y', a consonant, 's', and a vowel, 'e'. What Miss Dilling teaches about Josephus is just plain silly; and Mr. Rusterholz should have done more homework before jumping to the same conclusions. Under no circumstances can Josephus' character be questioned by such an argument. The fact is that the Jews have contrived to hide the Sacred Name from us Israelites; and Mr. Rusterholz, rather than attacking us for using the Sacred Name, Yahweh, should be attacking the Jews for their suppression of it.

Gérard GERTOUX, a Hebrew scholar in France, a specialist in the Tetragrammaton, has argued that the letters Y, W, H can be read as the vowels I (or E), U (or O), and A. For the H, a mute e could be added in order to be better heard. Thus, according to Gertoux, the name is to be pronounced as if it consisted only of vowels. The result is that the Tetragrammaton is a

Hebrew name which can be rightly considered as constituted, not of four consonants, but of four vowels, as noted by Josephus.

[Here is a link to his article on the subject of how the Sacred Name fell into disuse among the Judeans. [Bear in mind that he is not Identity and does not distinguish between Jews and Judahites. He is a Hebrew scholar who has taken the Jewish bait as have all others, except those of us in CI:](#)

My point is to show that there is honest debate about the consonants versus vowels issue, so accusing Josephus of being a liar and a Jew is unwarranted.]

At the Wedding Feast of the Lamb, the saints of the Twelve Tribes will once again be His servants: "And they shall see his face; and his name shall be in their foreheads." His Name is Yahweh, but the Jewish editors have tried to write it out of Our Book. – Eli]

To be Continued

Standing on the Shoulders of Giants

Reed Benson



WE who have grown up in the twentieth century sometimes have a hard time grasping ideas from a bygone era. The prevailing thought patterns of our mass-media oriented society too often dictate how we look at every

situation in life. But if we make a dedicated effort we might at least begin to understand how our forefathers of previous centuries looked at their world. So briefly set aside the dishes in the dishwasher, the lawnmower crying for repair, the unread e-mails, and the stack of bills on the counter. Turn off the television, shut down the CD player, and come away to a time when that which is new is not what men admired. Enter an era when people looked to the examples of the ancients as their role models. Imagine a society where the best and brightest did not aspire to be scientists and mathematicians, but were poets and writers. Slip away to that period in the English speaking world when the most ambitious were not in the banking and investment houses, but in the church. Enter an epoch when the most honest, noble, and brave did not become firemen

who battle flames to save lives, but scholars wrestling with ideas that might cost them their lives amid flames. Greet the world of Shakespeare, Queen Elizabeth, and Tyndale.

This is the era of English history that produced the King James Bible. The approximate 150 years that stretched from the beginning of the reign of Henry VIII (1509) to the beheading of Charles I (1649) were the defining years that crystallized English language and culture. Then, not now, was the defining period in which the English language was poured into its distinctive mould. Never was there a time for English speakers that was so important in making us what we are and always will be, as that era. These are strong statements, but I shall attempt to show them true. To aid in this endeavour, I will draw upon a number of sources including a recently published book, *In the Beginning: The Story of the King James Bible and How it Changed a Nation, a Language and a Culture*, by Dr. Alister McGrath. So please read on, and try to understand how men of that era thought. See if you can perceive how they produced a Bible that so permeated the English speaking world that it still today affects the speaking and

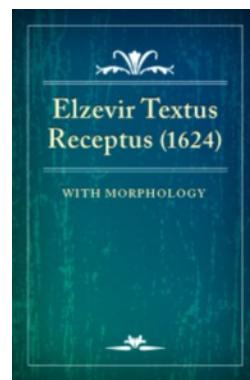
thinking of every native English speaker, be they holy or heathen.

Looking Backward

The fifty-one translators who comprised the team of scholars who produced the King James Bible were among the moral and intellectual giants of all time. They would not say so, but in hindsight, we can see it is true. They were professionally expert at the languages with which they were working, many of them fluent in six or seven ancient tongues (Latin, Greek, Hebrew, Aramaic, Syriac, Coptic Egyptian, etc.). They were men of excellent moral calibre—some were lifelong celebates. None of them had any major personal or professional blemishes (other scholars who aspired to be on this team were rejected for various character weaknesses). But considering their impeccable credentials, they were also men of humility. This is revealed in the attitude they displayed and the times in which they lived. The translators lived in an era that had a different perspective on learning and knowledge. They had an attitude toward wisdom that has been lost to us. These men were aware of a stream of cultural and intellectual achievement from which they benefited and were called to contribute. The wisdom of the past was to be appropriated in the present for the future. The pressure for something new was absent. John Salisbury, an earlier writer, aptly describes the notion that prevailed in the minds of the translators: "We are like dwarves sitting on the shoulders of giants. We see more, and things that are more distant, than they did, not because our sight is superior or because we are taller than they, but because they raise us up, and by their great stature add to ours."

Who, then, are these earlier giants on whose shoulders the translators believed they were perching? This is revealed in one of the rules by which all the translators agreed to work. They were to use earlier English translations, diligently compare them with the original ancient tongue, and revise only where they could be improved. They were to draw upon, in this order, the following English Bibles: Bishop's, Tyndale's, Matthew's, Coverdale's, Whitchurch's, and the Geneva. But the King James Bible was not to be a mere tinkering of earlier versions, which is the foolish verdict of many modern Bible critics, but should be seen as the final embodiment of the linguistic

achievement of Bible translation in English. Rather than seeking originality, novelty, and a new way of doing things, it must be seen in the light of this older approach to human wisdom, in which one generation is nourished and sustained by the intellectual achievements of its predecessors.



The King James Bible was the last in the eighty year development of the English versions of the Bible from the Textus Receptus family of manuscripts. The Textus Receptus (or Received Text—a nickname) was the Greek text of the New Testament that was used exclusively in Western

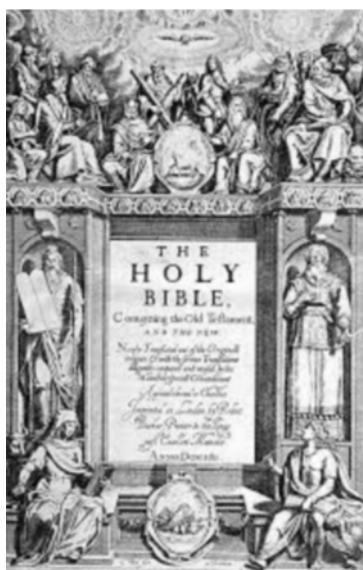
Christendom from the 1500's until the 1800's when "new" texts were discovered and the Textus Receptus cast aside. It was the fountainhead of the common language Bibles in English, German, Dutch, French, Swedish, etc. that launched and sustained the Protestant Reformation. The King James Bible stands as the final culmination of the work of such intellectual and moral giants as William Tyndale, who risked and finally gave his life in the martyr's flame that English plowboys might have a Bible in their native tongue. The fifty-one translators of the King James saw themselves as dwarves seated on the shoulders of the giants who went before them. We can now see that they were unknowing giants in their own right, and we are the puny ones crouching on their broad backs, peering toward the distant shore.

The Ripening of the English Language

During this period (1509-1649), the English language reached full maturity. A number of related languages had all left their mark on the isle of Britain. The Old English language was Germanic in its base, giving us many of the most common nouns such as summer, winter, mother, father, son, horse, and friend. Some of the previous inhabitants, the Celts and Romans, were still around when these Germanic Angles took over (from whom we get England—Angleland), and elements of the Celtic and Latin vocabulary managed to survive. For example, the Celtic names of Douglas and Megan long ago passed into common English usage, while justice, protest, and museum are of Latin origin.

Later, the Vikings invaded and some of them stayed, giving us words like knife, sky, and anger. In 1066, William the Conqueror brought the Normans and the French language, from which are derived words such as menagerie, foreign, and bureau.

From these major source languages came modern English. All of these mother tongues were actually part of what is now called the Indo-European language family. The closeness in their relation allowed them to harmoniously blend, producing many near synonyms with varying shades of meaning. This provided for richness and depth that many languages lack. Many of the words added in the last two hundred years are a detriment to the English language, for they are primarily from language families outside of Western culture and the Indo-European language family. They therefore do not harmoniously blend and complement, but compete for supremacy.



The mixing of these closely related tongues ripened and solidified into a permanent mould in the 1500's, exactly the time frame when the English Bible was developing. Dr. McGrath had this to say regarding the development of English and the King James Bible:

"The Elizabethan and Jacobean periods [1558-1625] can now be seen to have been the periods in which modern English received its distinctive cast The King James Bible was published within a window of opportunity, which allowed it to exercise a substantial and decisive influence over the shaping of the English language. It is no accident that the two literary sources most widely identified as defining influences over English—the King James Bible and the works of William Shakespeare—both date from this critical period." (p. 258).

It is well known by students of linguistics that languages evolve and change—they have a rough and tumble beginning where there are few

rules, they gradually develop a unique character that lends itself to specific type of style and beauty, and then they move into a period of stagnation until finally they are overwhelmed by another language and culture. In 1755, Samuel Johnson, the author of the first formal English dictionary, wrote in the preface of that important work that "every language has a time of rudeness antecedent to perfection, as well as false refinement and declension." Johnson had no trouble identifying this period of peak development. He looked backward at the Elizabethan and Jacobean era that produced the King James Bible and called it "the golden age of our language." Considering his own significant contribution to English, this is no small praise.

For those who suggest the King James Bible should be discarded because it is archaic, certain points should be brought forth. First, let the idea be dismissed that something that is new is automatically superior to something old. Certainly, the translators of the King James knew better—any endeavour stands on its merits, not its age, old or new. Second, the King James Bible, surprisingly, was already slightly archaic at the time of publication in 1611. You see, English had already declined a bit from its cultural and linguistic peak. While the translators wanted the Bible to be available to all reading Englishmen, they still wished to produce that which would be as close to perfection as possible. Thus, they chose not to sink to the level of the poorest of readers, but rather encourage the unpracticed reader to accommodate himself to God's Word. In respect to this point, Dr. McGrath writes: "... the King James Bible would actually have been perceived to be slightly old-fashioned and dated even from the first day of its publication." (p. 276). If you grow tomatoes in your garden, you know that it is important not to pick too soon or too late if you want the very best full-flavoured tomato. The window for plucking that ultimate tomato from the vine may be as brief as one day. Similarly, the English language reached perfect ripeness for only a century and a half. The window for producing the ultimate Bible in English was that narrow.

The primary function of language is to convey thoughts. The more refined and pure the language, the more refined and pure are the thoughts it can convey. Linguists and historians

who understand this speak with one voice. The English language reached its perfect ripeness and refinement in the 150 year period under discussion. The King James Bible alone was produced as the culmination of English Bible translations in this window of time, at the moment of perfect linguistic ripeness.



Thus, it is clear that the value of regular use of the King James Bible in personal study and worship can hardly be over-emphasized. One noted public speaker, Reid Buckley [left] (the brother of William F. Buckley, Jr.), had this to say: "Any born English-speaking son or daughter of the Christian West, who has not savoured, indeed soaked him- or herself in the King James Version of the Holy Bible, is irreparably ignorant and culturally deprived."

A Historic Intersection

Some critics of the King James Bible like to stress the point that the level of knowledge and scholarship of ancient biblical languages has advanced since its publication. They argue that greater technical skill in these ancient languages demands newer translations that will reflect this advancement. There are two responses that can be made to refute what at casual appearance seems to be a sound argument. First and foremost, there have been many reputable scholars who attest that there have been no significant advances in the study and understanding of ancient biblical languages. Alexander McClure, author of *The Translators Revised*, states that "The first half of the seventeenth century, when the translation was completed, was the golden age of biblical and oriental learning in England. Never before, nor since, have those studies been pursued by scholars whose vernacular tongue is English with such zeal and success. This remarkable fact is a token of God's providential care of his Word as deserves most devout acknowledgement."

Knowledge of biblical languages has probably not advanced much in the last four centuries. The fairest assessment would most likely reveal it has remained essentially static. However, there has been a huge decline in another vitally important area. All modern English translations of the last 120 years have been produced in an

atmosphere of skepticism. The translators of these modern versions have been men with very fine intellects and excellent academic credentials, but whose personal faith is often lacking with respect to Jesus Christ being truly divine. By their own testimonies, the majority of these men (and some ladies in more recent years) do not believe in miracles, the virgin birth, the resurrection, and other key elements of the ancient Christian faith. They reflect the spirit of our age that only acknowledges Jesus as a great teacher. To them, the Bible is an ancient and important document, but it is not the lively oracles of a fully sovereign God. In contrast, the great Christian scholars of the sixteenth and seventeenth century did not swim in this sea of academic skepticism. They lived in an era where faith and belief in the ancient articles of the Christian faith were widely acclaimed in scholarly circles. A profession in Christ as the sinless lamb of God was the rule, not the exception.

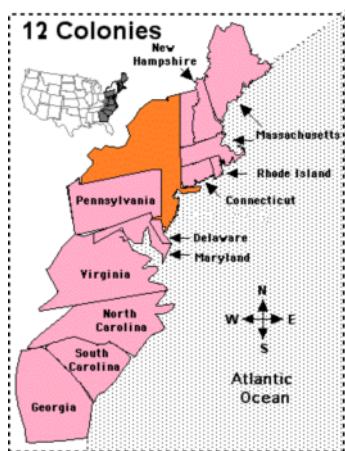
Thus, the King James Bible was produced at the historic intersection when academic knowledge of biblical languages was reaching a high point that has since remained static while the common faith in Christ's divinity was near an all time peak before its subsequent decline into modern skepticism.

KJV's Impact on Modern English

One of the more interesting features of the King James Bible is the fact that it enriched our language with many Hebrew idioms. To refresh the reader's memory, an idiom is a brief expression that has a real meaning quite different from the literal sense of the words. For example, "to kick the bucket" means to die, but has nothing to do with a literal bucket. Every language is loaded with these expressions. What is interesting is this: many common idioms that are used by every native English speaker were originally introduced into the English language by the King James Bible. One biblical scholar, William Rosenau described this process: "The [King James Bible] is an almost literal translation of the Masoretic Text, and is thus on every page replete with Hebrew idioms Bible English has to a marvellous extent shaped our speech, giving peculiar connotations to many words The [King James Bible] has been—it can be said without any fear of being charged with exaggeration—the most powerful factor in

the history of English literature." Have a look at this brief list of familiar idioms. They were originally Hebrew, having been introduced to our language by the King James Bible.

- "to fall flat on his face" (Num. 22:31)
- "to pour out one's heart" (Ps. 62:8)
- "the land of the living" (Job 28:13)
- "sour grapes" (Ezek. 18:2)
- "from time to time" (Ezek. 4:10)
- "the skin of my teeth" (Job 19:20)
- "to see the writing on the wall" (Dan. 5:5)
- "a fly in the ointment" (Eccl. 10:1)
- "a drop in the bucket" (Isa. 40:15)
- "the salt of the earth" (Matt. 5:13)
- "to give up the ghost" (Mark 15:37)
- "and it came to pass" (Mark 1:9 and numerous other passages)



It is interesting that the English colonies established in North America in the seventeenth century retained much longer the form and style of the English language from this peak period while the mother country's style continued to evolve. The reason is because the colonies were, until well into the 1800's, cut off from extensive literary influences from England. America's single major literary compass was the Bible—first the Geneva translation, but quickly superseded by the King James. Regarding this situation in America, Dr. McGrath writes: "Both their faith and their language was nourished and governed by the King James translation." (p. 294). The author of the first American English dictionary, Noah Webster, concurred: "the language of the [King James] Bible has had no inconsiderable influence in forming and preserving our national language."

God's Providential Choice

For nearly 300 years, the King James translation stood alone as the Bible for English speakers in every corner of the world. When modern translations finally began to erode the King James' supremacy, many people eschewed them because they did not "sound biblical." While this seemingly unscholarly remark draws snickers

from stuffy academics, there is a ring of truth. All other translations truly are less connected to the original Hebrew text than the King James because "... the king's translators were much more likely to retain the Hebrew word order or structure, even when this resulted in a reading that did not sound quite right to the English ears at the time. The passage of time, and increased exposure to their translation, has eliminated any awareness of its initial 'strangeness,' and led to its phrases being accepted as 'normal' or 'standard' English.' (McGrath, p. 264).

In God's providence, He stimulated one translation alone to become the standard English Bible. Even the very popular Geneva translation was rapidly eclipsed within a few decades after the King James Bible's publication. This is somewhat of a mystery to biblical historians. As Dr. McGrath puts it, "... we simply do not know with any certainty the true reasons for the waning in popularity of the Geneva Bible at a time when it might have been expected to enjoy a surge in popularity." (p. 287).

Did the King James Bible overwhelm the competition because it was authorized by the English monarchy, thus giving it an unfair advantage? Not at all. In 1868, B. F. Westcott, who actually worked diligently to unseat the King James Bible, in a rare lucid moment, conceded this: "From the middle of the seventeenth century, the King's Bible has been the acknowledged Bible of the English-speaking nations throughout the world simply because it is the best. A revision which embodied the ripe fruits of nearly a century of labour, and appealed to the religious instinct of a great Christian people, gained by its own internal character a vital authority which could never have been secured by an edict of sovereign rulers."

When we, standing on the cusp of the twenty-first century, gaze forward toward an unknown horizon, it is only just and proper to acknowledge the monumental debt we owe to those who have lifted us up that our vision might be expanded. Whether or not we wish to admit it, our language and culture have been enriched beyond measure by the work of the King James translators, who brought to us the ideally ripened fruit of the English language's apex. It was the single key factor in making us a great Christian society. Indeed, when we choose to use the King James Bible as our Bible of personal meditation,

study, and worship, we stand on the shoulders of giants. As Dr. McGrath concludes, "Sadly, we shall never see its equal—or even its like—again." (p. 310).

It is for these reasons, among others, that we who worship at the Church of Israel in Schell City have made a commitment to the King James Bible. It is our exclusive choice in our worship services, our school and youth programs, and all aspects of our corporate fellowship. If English is your language, we encourage you to clasp tightly your old King James Bible. The most rabid enemies of Christianity are now raising their heads to rail against this version of the Bible, calling people who use it "cultists," and

other terms of PC acrimony. Of course, first century Christians bore a similar stigma. The fact that the King James Bible is now being singled out for particularly vitriolic attacks by the PC crowd should clue us in to this fact: there is something, or many things, in the King James Bible that the enemies of God loathe and fear. It would, therefore, behove us to redouble our steadfastness to the King James Bible. Quite possibly, it is our best and most deadly weapon in the cultural warfare swirling about us on every side.

The End OS21825



Harold Stough Notes

Hellenic Pyramids

Source Ioannis Lyritzis

It is not well known that there are Greek pyramids. There are more than 16 pyramids spread all over the Greece. The oldest one is the **pyramid of Hellenikon (Picture at centre)**

The existence of pyramids in Greece was unknown to most people until recently, and even today not much is known about them. For example, the pyramid of Hellenikon, near Argos, is older than the Pyramids of Egypt. In fact, Pausanias (in Graeciae Descriptio) says that this pyramid was a memorial in remembrance of the first battle fought by soldiers bearing shields!

Pyramids in Greece are usually smaller than the ones found in Egypt (exceptions are a few sculpted pyramids) and they are in a rather poor state.

There is no clear evidence as to the use of pyramids in antiquity. Archeologists believe that they are memorials or observation-communication towers (phryctoriums). Only for the pyramid at Hellenikon there is a reference by Pausanias for its probable purpose.

Most Greek pyramids have not been studied yet, with the exception of the pyramids at Hellenikon

and Ligourion which were dated and studied by Dr I. Lyritzis of the Academy of Athens.

In this section we also present some sculpted pyramids about which there is some controversy as to whether they are man made or natural occurrences. We think that this matter should be further investigated because, for example,

visitors at the pyramid at Taygetus mountain are surprised by the abrupt change in rock texture at the base of the "pyramid" (At the level of the base of the pyramid the mountain side abruptly becomes rather smooth)



The Pyramids Of Hellenikon And Lygourion

After a rough excavation in 1901 and a brief return in 1937 by the American School of Archeology no other work was done on these sites. American archeologists in 1938 pronounced the structures as late classic or early hellenistic and the archeological community accepted this.

Matters changed after more recent excavations when later and more accurate dating techniques were employed (for example a new method for dating the age of masonry)

The state of the structures in 1991, before the new excavations began can be seen from the remarks of Dr Lyritzis in his book "the Mystery of the Greek Pyramids": "...in 1991 on visiting the two pyramids we realized the extent of the abandonment. The structures were covered with plant growth and roamed by sheep and goats. Masonry had been removed and used as ready building materials by the locals. Even worst, in the past masonry from the structures was used in lime production. It is probable that in this way two other pyramids were destroyed, in Astros and Sikywn and a third one in Viglaphia in South Lacony. These are mentioned by travellers of the early nineteenth century...."

Today the state of the pyramid at Hellenikon is a lot better. After the excavations of Dr. Lyritzis

the local authorities cleared and fenced the site and cleaned the structure.

Some of the Hellenic Pyramids or Pyramoeds are:

LIGURION	EPIDAURUS
DALAMANARA	EPIDAURUS
AMFION	THEBES
KAMPIAS	NEA EPIDAURUS
SIKION	ARGUS
VIGLAFION	LAKONIA
CHANIA	CRETE
HERACLION	CRETE
TAYGETOU	LAKONIA

The End OS21826

Wise As Serpents - Matthew 10:16

John Trotter - Winmalee, Australia

PLEASE read the surrounding verses to understand the context of the above verse. When the disciples were sent out to take the Gospel the conditions were not pleasant. Such conditions have occurred a number of times throughout history. Now for some thoughts on the phrase "wise as serpents".

The word "wise" in Strong's is 5429. The best synonym is prudent. The Polyglot used the term "be skilled". Thayer says, "prudent, that is, be mindful of one's interests". Prudence suggests cautiousness or taking care of the outcome of decision making. Ephesians 4:14 expresses very clearly the underlying nature of prudence in a world where cunning craftiness can deceive.

The words of Martin Luther when he said, "Here I stand" is not being heard enough. One of the reasons why, is because so few clearly understand what they believe, or worse, many are not sure what they believe or the origins of what are their beliefs. This lack of surety in our beliefs partly arises because what is considered right or wrong is only relative. The Bible is very clear about the wisdom of the world and that of God's wisdom. Jeremiah 4:22 and 1 Corinthians 3:19 are two such verses. Biblical relevance between wisdom, discernment and prudence is very clear.

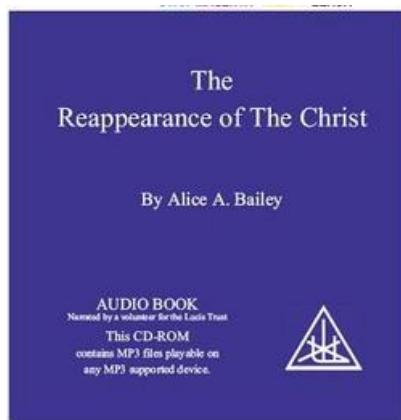
As ancient civilisations looked upon serpents as symbols of cunning and wisdom, why are we to be wise as serpents?

To know the knowledge of God and His Word, we also have to be cunning or adroit and dexterous. It is true that cunning can mean having skill in deception. This is the negative sense of the word. The way the churches have allowed the world to enter in, has resulted in many of those who call themselves Christian, to be deceived. The subtlety of the false teachers and prophets have blurred the line of truth and error. This does not mean that there cannot be difference of opinion on many subjects.

It is quite possible that Matthew was inspired by God to write these words with the deliberate intention that students would refer back to Genesis 3. It is in Genesis 3 that we are given a glimpse of the events that caused Adam and Eve to take the forbidden fruit. Ferrar Fenton translation expresses 2 Corinthians 11:3 in this way: But I am afraid, lest as the serpent seduced Eve into his villainy, so he may corrupt your thoughts from the innocence and purity of what is for Christ.

The serpent of Genesis 3 was not a snake. He had many human qualities to the extent that Eve was deceived by his appearance and the conversation that followed. So many of our questions would be answered if we had been given the full script. Whilst great deception took place there is also a hint that seduction also occurred. Any decent dictionary will give you a list of possibilities as regards seduction.

At the core of this beguiling was the issue of Christ and who He was and is. This fallen angel was more subtle than any beast of the field (Genesis 3:1). I am sure that this fallen angel was trying to present himself as another "christ" or anointed one. He knew that Christ was also there in the beginning of time (John 1:1-3). This was apostasy in its purest sense. His deceit and cunning craftiness was his way to present himself as Christ's replacement.



"ancients" Lucifer is now the christ and God is Lucifer. Even the names of the 2 trees are reversed. The knowledge given, is the light of the Gnostics. In the above book the Scriptures are constantly quoted, but when it refers, for example, to light, the source comes from Lucifer not Christ. All facets of the conversation that took place in Genesis 3 has been fulfilled by the New Age movement.

Why is there reference to serpents (plural) in Matthew 10:16? As stated in Revelation 12:7-10 there were also cast out of Heaven many angels who had rebelled with the Devil. The Bible in a number of places states that they were cast into the earth and their influence has impacted upon history. Their duties and methods are many. One of the many methods is that of syncretism or reconciling opposite points of view so as the outcome becomes acceptable. It is for this reason that Truth and God's wisdom has been under attack from many directions. We are told in 2 Corinthians 11: 13-15 that false prophets can appear as apostles of Christ, Satan can be as an angel of light, and Satan's ministers can be as ministers of righteousness. No wonder there is confusion in teaching the Truth. The battle is a spiritual battle of the mind. From the meaning of the word "wolves" , I believe they are trying to portray themselves as light bearers, with the intention of replacing Christ.

It is when we can clearly understand this masterful deceit and beguiling that we can begin to understand the wisdom of the serpent. It is very important to understand the methods and mindset of Satan. Military power will not defeat Satan and his minions. We have to ask the question, how would Satan destroy God's people and the ecclesia? The Apostles and especially Paul understood the evil tactics of the crucifiers of Christ. Church history has shown that the best people who defend the faith once delivered unto the Saints are those who have separated themselves from darkness unto light (Acts 26:18).

Nearly 2000 years ago Jesus gave us many warnings. As we are in the twilight of this age may we ask in our prayers not only the wisdom of God's understanding but also the wisdom or understanding of Satan's deceit.

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Behind the Balfour Declaration (4)

Britain's Great War Pledge To Lord Rothschild

By Robert John

INTO THIS GLOOMY WINTER OF 1916 walked a new figure. He was James Malcolm, [\[S\]](#) an Oxford educated Armenian [\[T\]](#) who, at the beginning of 1916, with the sanction of the British and Russian Governments, had been appointed by the Armenian Patriarch a member of the Armenian National Delegation to take charge of Armenian interests during and after the war. In this official capacity, and as adviser to the British Government on Eastern affairs, [\[95\]](#) he had frequent contacts with the Cabinet Office, the Foreign Office, the War Office and the French and other Allied embassies in London, and made visits to Paris for consultations with his colleagues and leading French officials. He was passionately devoted to an Allied victory which he hoped would guarantee the national freedom of the Armenians then under Turkish and Russian rule.

Sir Mark Sykes, with whom he was on terms of family friendship, told him that the Cabinet was looking anxiously for United States intervention in the war on the side of the Allies, but when asked what progress was being made in that direction, Sykes shook his head glumly, "Precious little," he replied.

James Malcolm now suggested to Mark Sykes that the reason why previous overtures to American Jewry to support the Allies had received no attention was because the approach had been made to the wrong people. It was to the Zionist Jews that the British and French Governments should address their parleys.

"You are going the wrong way about it," said Mr. Malcolm. "You can win the sympathy of certain politically-minded Jews everywhere, and especially in the United States, in one way only, and that is, by offering to try and secure Palestine for them." [\[96\]](#)

What really weighed most heavily now with Sykes were the terms of the secret Sykes-Picot Agreement. He told Malcolm that to offer to secure Palestine for the Jews was impossible. "Malcolm insisted that there was no other way and urged a Cabinet discussion. A day or two later, Sykes told him that the matter had been mentioned to Lord Milner who had asked for

further information. Malcolm pointed out the influence of Judge Brandeis of the American Supreme Court, and his strong Zionist sympathies." [\[97\]](#)



In the United States, the President's adviser, Louis D. Brandeis, (left) a leading advocate of Zionism, had been inducted as Associate Justice of the Supreme Court on 5 June 1916. That Wilson was vulnerable was evident, in that as early as 1911, he had made known his profound interest in the Zionist idea and in Jewry. [\[98\]](#)

Malcolm described Wilson as being "attached to Brandeis by ties of peculiar hardness," a cryptic reference to the story that Wilson had been blackmailed for \$40,000 for some hot love letters he had written to his neighbour's wife when he was President of Princeton. He did not have the money, and the go-between, Samuel Untermyer, of the law firm of Guggenheim, Untermyer & Marshall, said he would provide it if Wilson would appoint to the next vacancy on the Supreme Court a nominee selected by Mr. Untermyer. The money was paid, the letters returned, and Brandeis had been the nominee.

Wilson had written to the Senate, where opposition to the nominee was strong: "I have known him. I have tested him by seeking his advice upon some of the most difficult and perplexing public questions about which it was necessary for me to form a judgment. When Brandeis had been approved by the Senate, Wilson wrote to Henry Morgenthau: "I never signed any commission with such satisfaction." "Relief" might have been a more appropriate word.

The fact that endorsement of Wilson's nominee by the Senate Judiciary Committee had only been made "after hearings of unprecedented length" [\[99\]](#) was not important. Brandeis had the President's ear; he was "formally concerned with

the Department of State." [\[100\]](#) This was the significant development, said Malcolm, which compelled a new approach to the Zionists by offering them the key to Palestine.

The British Ambassador to the United States (Sir Cecil Spring-Rice) had written from Washington in January 1914 that "a deputation came down from New York and in two days 'fixed' the two Houses so that the President had to renounce the idea of making a new treaty with Russia." [\[101\]](#)

In November 1914 he had written to the British Foreign Secretary of the German Jewish bankers who were extending credits to the German Government and were getting hold of the principal New York papers" thereby "bringing them over as much as they dare to the German side and "toiling in a solid phalanx to compass our destruction." [\[102\]](#)

This anti-Russian sentiment was part of a deep concern for the well-being of Russian and Polish Jews. Brandeis wrote to his brother from Washington on 8 December 1914: "... You cannot possibly conceive the horrible sufferings of the Jews in Poland and adjacent countries. These changes of control from German to Russian and Polish anti-Semitism are bringing miseries as great as the Jews ever suffered in all their exiles." [\[103\]](#)

In a speech to the Russian Duma on 9 February (27 January Gregorian) 1915, Foreign Minister Sazonov denied the calumnious stories which, he said, were circulated by Germany, of accounts of alleged pogroms against the Jews and of wholesale murders of Jews by the Russian armies. "If the Jewish Population suffered in the war zone, that circumstance unfortunately was inevitably associated with war, and the same conditions applied in equal measure to all people living within the region of military activity." He added to the rebuttal with accounts of hardship in areas of German military action in Poland, Belgium and Serbia. [\[104\]](#)

It is noteworthy that the chairman of the non-Zionist American Jewish Committee responded to an appeal by the Brandeis group that all American Jews should organize to emphasize Zionist aims in Palestine before the Great Powers in any negotiations during or at the end of the war, by dissociating his community from the suggestion that Jews of other nationalities were to be accorded special status. He said that "the

very thought of the mass of the Jews of America having a voice in the matter of deciding the welfare of the Jews in the world made him shrink in horror." [\[107\]](#)

The new approach to the Zionist movement by Mark Sykes with James Malcolm as preliminary interlocutor took the form of a series of meetings at Chaim Weizmann's London house, with the knowledge and approval of the Secretary of the War Cabinet, Sir Maurice Hankey.

A Programme for a New Administration of Palestine in Accordance with the Aspirations of the Zionist Movement was issued by the English Political Committee of the Zionist Organization in October 1916, and submitted to the British Foreign Office as a basis for discussion in order to give an official character to the informal house-talks. It included the following:

- (1) The Jewish Chartered Company is to have power to exercise the right of pre-emption over Crown and other lands and to acquire for its own use all or any concessions which may at any time be granted by the suzerain government or governments.
- (2) The present population, being too small, too poor and too little trained to make rapid progress, requires the introduction of a new and progressive element in the population. (But the rights of minority nationalities were to be protected).

Other Points were, (3) recognition of separate Jewish nationality in Palestine; participation of the Palestine Jewish population in local self-government; (5) Jewish autonomy in purely Jewish affairs; (6) official recognition and legalization of existing Jewish institutions for colonization in Palestine. [\[108\]](#)

This *Programme* does not appear to have reached Cabinet level at the time it was issued, probably because of Asquith's known lack of sympathy, but as recorded by Samuel Landman, the Zionist Organization was given official British facilities for its international correspondence. [\[109\]](#)

Lloyd George, an earnest and powerful demagogue, was now prepared to oust Asquith, his chief, by a *coup de main*. With the death of Kitchener in the summer of 1916, he had passed from Munitions to the War Office and he saw

the top of the parliamentary tree within his grasp. In this manoeuvre he was powerfully aided by the newspaper proprietor Northcliffe, [VI] who turned all his publications from *The Times* downwards to depreciate Asquith, and by the newspaper-owing M.P., Max Aitken (later Lord Beaverbrook).

With public sympathy well prepared, Lloyd George demanded virtual control of war policy. It was intended that Asquith should refuse. He did. Lloyd George resigned. Asquith also resigned to facilitate the reconstruction of the Government. The King then sent for the Conservative leader, Bonar Law, who, as prearranged, advised him to offer the premiership to Lloyd George. [110]



Asquith and Grey were out; Lloyd George (left) and Balfour were in. With Lloyd George as Prime Minister from December 1916, Zionist relations with the British Government developed fast. Lloyd George had

been legal counsel for the Zionists, and while Minister of Munitions, had had assistance from the Zionist leader Chaim Weizmann; the new Foreign Minister, Arthur Balfour, was already known for his Zionist sympathies.

The Zionists were undermining the wall between them and their Palestine objective which they had found impossible "to surmount by ordinary political means" prior to the war. [111] Herzl's suggestion that they would get Palestine "not from the goodwill but from the jealousy of the Powers," [112] was being made to come true.

The Zionists moved resolutely to exploit the new situation now that the Prime Minister and Foreign Secretary were their firm supporters.

Landman, in his *Secret History of the Balfour Declaration*, wrote:

Through General McDonogh, Director of Military Operations, who was won over by Fitzmaurice (formerly Dragoman of the British Embassy

in Constantinople and a friend of James Malcom), Dr. Weizmann was able, about this time, to secure from the Government the services of half a dozen younger Zionists for active work on behalf of Zionism. At the time, conscription was in force, and only those who were engaged on work of national importance could be released from active service at the Front. I remember Dr. Weizmann writing a letter to General McDonogh and invoking his assistance in obtaining the exemption from active service of Leon Simon, (who later rose to high rank in the Civil Service as Sir Leon Simon, C.B.), Harry Sacher, (on the editorial staff of the *Manchester Guardian*), Simon Marks, [WI] Yamson Tolkowsky and myself. At Dr. Weizmann's request I was transferred from the War Office (M.I.9), where I was then working, to the Ministry of Propaganda, which was under Lord Northcliffe, and later to the Zionist office, where I commenced work about December 1916. Simon Marks actually arrived at the Office in khaki, and immediately set about the task of organizing the office which, as will be easily understood, had to maintain constant communications with Zionists in most countries.

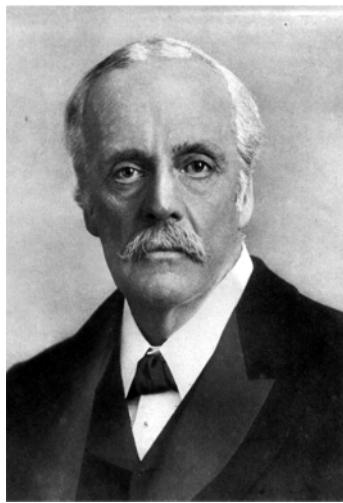
From that time onwards for several years, Zionism was considered an ally of the British Government, and every help and assistance was forthcoming from each government department. Passport or travel difficulties did not exist when a man was recommended by our office. For instance, a certificate signed by me was accepted by the Home Office at that time as evidence that an Ottoman Jew was to be treated as a friendly alien and not as an enemy, which was the case with the Turkish subjects.

[K] This new offer to Russia of a direct outlet into the Mediterranean is a measure of the great importance attached by Britain and France to continued and wholehearted Russian participation in the war. British policy from the end of the Napoleonic wars had been directed against Russia's efforts to extend its conquests to the Golden Horn and the Mediterranean (threatening Egypt and the way to India). For this reason, Britain and France had formed an alliance and fought the Crimean War (1854-56), which ended in the Black Sea being declared neutral; no warships could enter it nor could arsenals be built on its shores.

But Russian concern for the capture of Constan-

tinople was more than economic and strategic. It was not unusual for priests to declare that the Russian people had a sacred duty to drive out the "infidel" Turk and raise the orthodox cross on the dome of Santa Sophia.

In 1877, the Russian armies again moved towards Constantinople with the excuse of avenging cruelties practiced on Christians. Again England frustrated these designs and the aggression ended with the Congress of Berlin, and British occupation of Cyprus.



[L] Sir Mark Sykes, Secretary of the British War Cabinet, (left) sent to Russia to negotiate the Tripartite (Sykes-Picot) Agreement for the Partition of the Ottoman Empire. M. Picot was the French representative in the negotiations. Neither Hussein nor Sir Henry McMahon

were made aware of these secret discussions. Among other things, the agreement called for parts of Palestine to be placed under "an international administration."

[M] Of the Warburg international banking family. Although ostensibly a second Secretary in the Wilhelmstrasse, Warburg has been reported as having the same position in German counterintelligence as Admiral Canaris in World War II.

[N] Jacob Schiff, German-born senior partner in Kuhn, Loeb & Co. and "the most influential figure of his day in American Jewish life," wrote in *The Menorah Journal* of April 1915: "It is well known that I am a German sympathizer ... England has been contaminated by her alliance with Russia ... am quite convinced that in Germany anti-Semitism is a thing of the past.^[64] The *Jewish Encyclopedia* for 1906 states that "Schiff's firm subscribed for and floated the large Japanese war loan in 1904-05" (for the Russo-Japanese war). "in recognition of which the Mikado conferred on Schiff the second order of the Sacred Treasure of Japan." Partners with Schiff were Felix M. Warburg and his brother Paul who had come to New York in 1902 from

Hamburg, and organized the Federal Reserve System.

[O] An award for Morgenthau's heavy financial support for Wilson's presidential campaign.

[P] Later, Foreign Minister (1932-38) and Protector of Bohemia (1939-43).

[Q] Russian nationals resident in the United Kingdom (nearly all of them Jews), not having become British subjects, some 25,000 of military age, still escaped military service.^[92] This prompted Jabotinsky and Weizmann to urge the formation of a special brigade for Russian Jews, but the idea not favourably received by the Government, and the Zionists joined non-Zionists in an effort to persuade Russian Jews of military age to volunteer as individuals for service in the British army. The response was negligible, and in July 1917 the Military Service (Conventions with Allies) Act was given Royal assent. Men of military age were invited to serve in the British army or risk deportation to Russia. However, the Russian revolution prevented its unhindered application.^[93]

[R] Half a million Frenchmen were lost in the first four months of war, 1 million lost by the end of 1915, and 5 million by 1918. Who can imagine that the Allies lost 600,000 men in one battle, the Somme, and the British more officers in the first few months than all wars of the previous hundred years put together?

At Stalingrad, in the Second World War, the Wehrmacht had 230,000 men in the field. The German losses at Verdun alone were 325,000 killed or wounded.

By this time a soldier in one of the better divisions could count on a maximum of three months' service without being killed or wounded, and the life expectancy for an officer at the front was down to five months in an ordinary regiment and six weeks in a crack one.

[S] See his *Origins of the Balfour Declaration: Dr. Weizmann's Contribution*

[T] Born in Persia, where his family had settled before Elizabethan days. He was sent to school in England in 1881, being placed in the care of a friend and agent of his family, Sir Albert (Abdullah) Sassoon. Early in 1915, he founded

the Russia Society in London among the British public as a means of improving relations between the two countries. Unlike the Zionists, he had no animus towards Czarist Russia.

[U] A reference to the 1914 invasion of Austria and East Prussia by the Russians with such vigour that many people believed that the "Russian steamroller" would soon reach Berlin and end the war. Only the diversion of whole army divisions from the Western to the Eastern Front under the command of General von Hindenburg saved Berlin, and in turn saved Paris.

There was a direct effort by certain groups to support anti-Imperial activities in Russia from the United States, [\[105\]](#)[\[106\]](#) but Brandeis was apparently not implicated.

[V] Northcliffe was small-minded enough to have Lloyd George called to the telephone, in front of friends, to demonstrate the politician's need of the Press.

[W] Associated with Israel M. Sieff, another of Weizmann's inner circle, in the business which later became Marks & Spencer, Ltd. Sieff was appointed an economic consultant to the U.S. Administration (OPA) in March 1924. As subsequent supporters, with Lord Melchett, of "Political and Economic Planning" (PEP), they exercised considerable influence on British inter-war policy.

To be Continued

The Marijuana Conspiracy (Part 3) The Real Reason why Hemp is Illegal Doug Yurchey



THE WONDER PLANT

HEMP has a higher quality fiber than wood fibre. Far fewer caustic chemicals are required to make paper from hemp than from trees. Hemp paper does not turn yellow and is very durable. The plant grows quickly to maturity in a season where trees take a lifetime.

ALL PLASTIC PRODUCTS SHOULD BE MADE FROM HEMP SEED OIL. Hemp plastics are biodegradable! Over time, they would break down and not harm the environment. Oil-based plastics, the ones we are very familiar with, help ruin nature; they do not break down and will do great harm in the future. The process to produce the vast array of natural (hempen) plastics will not ruin the rivers as

Dupont and other petrochemical companies have done. Ecology does not fit in with the plans of the Oil Industry and the political machine. Hemp products are safe and natural.

MEDICINES SHOULD BE MADE FROM HEMP. We should go back to the days when the AMA supported cannabis cures. 'Medical Marijuana' is given out legally to only a handful of people while the rest of us are forced into a system that relies on chemicals. Pot is only healthy for the human body.

WORLD HUNGER COULD END. A large variety of food products can be generated from hemp. The seeds contain one of the highest sources of protein in nature. ALSO: They have two essential fatty acids that clean your body of cholesterol. These essential fatty acids are not found anywhere else in nature! Consuming pot seeds is the best thing you could do for your body. Eat uncooked hemp seeds.

CLOTHES SHOULD BE MADE FROM HEMP. Hemp clothing is extremely strong and durable over time. You could hand clothing, made from pot, down to your grandchildren. Today, there are American companies that make hemp clothing; usually 50% hemp. Hemp fabrics should be everywhere. Instead, they are almost underground. Superior hemp products are not allowed to advertise on fascist television. Kentucky, once the top hemp producing state,

made it **ILLEGAL TO WEAR** hemp clothing! Can you imagine being thrown into jail for wearing quality jeans?

The world is crazy...but that does not mean you have to join the insanity. Get together. Spread the news. Tell people, and that includes your children, the truth. Use hemp products. Eliminate the word 'marijuana.' Realize the history that created it. Make it politically incorrect to say or print the M-word. Fight against the propaganda (designed to favour the agenda of the super rich) and the bullshit. Hemp must be utilized in the future. We need a clean energy source to save our planet. **INDUSTRIALIZE HEMP!**

The liquor, tobacco and oil companies fund more than a million dollars a day to Partnership for a Drug-Free America and other similar agencies. We have all seen their commercials. Now, their motto is: 'It's more dangerous than we thought.' Lies from the powerful corporations, that began with Hearst, are still alive and well today.

The brainwashing continues. Now, the commercials say: If you buy a joint, you contribute to murders and gang wars. The latest anti-pot commercials say: If you buy a joint...you are promoting **TERRORISM!** The new enemy (terrorism) has paved the road to brainwash you any way **THEY** see fit.



There is only one enemy; the friendly people you pay your taxes to; the war-makers and nature destroyers. With your funding, they are killing the world right in front of your eyes. **HALF A MILLION DEATHS EACH YEAR ARE CAUSED BY TOBACCO. HALF A MILLION DEATHS EACH YEAR ARE CAUSED BY ALCOHOL. NO ONE HAS EVER, EVER DIED FROM SMOKING POT!!** In the entire history of the human race, not one death can be attributed to cannabis. Our society has outlawed grass but condones the use

of the **KILLERS: TOBACCO** and **ALCOHOL**. Hemp should be declassified and placed in DRUG stores to relieve stress. Hardening and constriction of the arteries are bad; but hemp usage actually enlarges the arteries...which is a healthy condition. We have been so conditioned to think that: Smoking is harmful. That is NOT the case for passive pot.

Ingesting THC, hemp's active agent, has a positive effect; relieving asthma and glaucoma. A joint tends to alleviate the nausea caused by chemotherapy. You are able to eat on hemp. This is a healthy state of being.

{One personal note: During the pregnancy of my wife, she was having some difficulty gaining weight. We were in the hospital. A nurse called us to one side and said: 'Off the record, if you smoke pot...you'd get something called the munchies and you'll gain weight.' I swear that is a true story}.

The stereotype for a pothead is similar to a drunk, bubble-brain. Yet, the truth is one's creative abilities can be enhanced under its influence. The perception of time slightly slows and one can become more sensitive. You can more appreciate all arts; be closer to nature and generally **FEEL** more under the influence of cannabis. It is, in fact, the exact opposite state of mind and body as the drunken state. You can be more aware with pot.

The pot plant is an **ALIEN** plant. There is physical evidence that cannabis is not like any other plant on this planet. One could conclude that it was brought here for the benefit of humanity. Hemp is the **ONLY** plant where the males appear one way and the females appear very different, physically! No one ever speaks of males and females in regard to the plant kingdom because plants do not show their sexes; except for cannabis. To determine what sex a certain, normal, Earthly plant is: You have to look internally, at its DNA. A male blade of grass (physically) looks exactly like a female blade of grass. The hemp plant has an intense sexuality. Growers know to kill the males before they fertilize the females. Yes, folks...the most potent pot comes from 'horny females.'

The reason this amazing, very sophisticated, ET plant from the future is illegal has nothing to do with how it physically affects us..... **To be Continued**

Letters And Views



The Fabian Society

Sir __, This was started by Sydney and Beatrice Webb with others such as G B. Shaw, an Irish playwright. They warned us many years ago that they were going to take a long march through the institutions. One victim is the Royal Army Education Corps. During our last days in Hong Kong an officer of this Corps was making a film of a Kung Fu fight between a Chinaman and a British Squaddie. The script called for our Squaddie to be defeated by the Chinaman.

The afternoon of the last day of filming had arrived and the light would soon begin to go. The film of our Squaddies defeat had to be put in the can now. The two men faced each other, the Chinaman making his magic Kung Fu passes with his hands, as indeed did our Squaddy. But this was pure bluff, for he was an expert street fighter too, and when he was in range he kicked the Chinaman severely in a tender spot who promptly collapsed in agony. The R.A.E.C. "officer" was outraged and had the Squaddie arrested.

When the man's Officer he was furious and went to see the General who in turn had strong feelings too and went to the Governor, Chris Patten with the Order of Release, for it is the Queen or her representative who can stop a charge. Now British Squaddies are gentlemen, I have met many. And our hero did the right thing for the Chinaman on his release from prison. He sent a bunch of flowers to him, lying three days in hospital.

Lessens are learned' from this episode of Empire. It is beyond my comprehension how anyone, even an "officer", in the R.A.E.C. could imagine that any Squaddie would go down before a Chinaman. And the same goes for Shaw. There are brains in this family, one of his relatives was a shipmate of mine. On Good Friday we were both laughing at all the Christians celebrating the day of our LORD'S judicial murder.

When I was about 20 I red Shaw's work - *The intelligent Woman's Guide to Communism, Socialism and Capitalism*. His arguments did not hold water and on finishing it I concluded that it was the greatest insult to womankind I had ever read, which is still my opinion.

Contrast this with the work of a great Statesman of America - President Hoover. He studied communism and said "it will collapse because of its internal contradictions", as it has done in Russia.

In 1929 the Banksters withdrew their credit and made mass unemployment. It is impossible for them to withdraw the real money issued under the lawful authority of the Head of State. Hoover was reducing unemployment by Presidential Decrees but lost the election to F. D. Roosevelt. The film strip of Hoover and F. D. R. going to the swearing in Ceremony shows President Hoover looking very upset

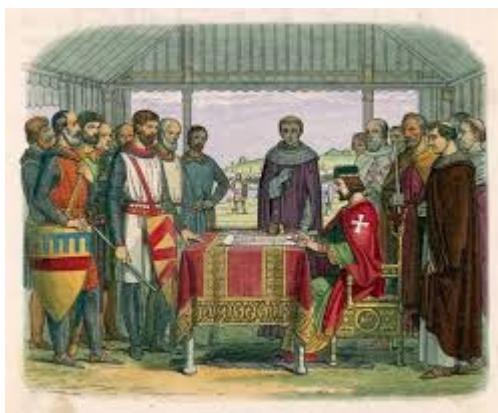
All enemy units of personnel are stupid in various ways and degrees - spiritually, morally and mentally. GOD's Army is on the High Ground. **Yours truly, An Ancient Mariner**

A Letter to The Sunday Telegraph

Dear Editor __, Allan Massie of *The Scotsman* in his Sunday Telegraph article regarding our common law constitution was not only misleading but arguably treasonous under the Treason Felony Act 1848 for he was "Imagining the death of the Monarch", by stating: "Of course, the monarch has no political powers now." Evasively Mr Massie declined to qualify his statement by not explaining exactly when and by what legal process the monarch was divested of the office of official Governor of the nation

state and Head of the Executive, the two essential offices of constitutional monarchy as entrenched in the Bill of Rights 1689 and the Coronation Oath Act 1688 both of which are extant. One can only speculate as to why such an acclaimed and skilful writer as Mr Massie was either expressing his ignorance of our Constitution and law or was by devious means attempting to further the widespread misunderstanding of our constitutional system of constitutional monarchy.

Whilst skilfully attempting to seem impartial on the imposition of a codified constitutions, although he declined to use the word codified, Mr Massie made no mention of the strengths of our Constitution and its protections in law and only vaguely mentioned the existence of constitutional documents. Even so, he states that: “some of these have been disregarded or judged obsolete...” again without reference to lawful process. For obvious reasons codified constitutions are essential for new countries such as Germany and the USA but the documentation of our Constitution has in a number of documents evolved and developed over centuries most of which are treaties recognised by and entrenched in the people’s common law, to which all statute law is subordinate.



The principle of our Constitution goes back to our ancient Celtic forebears that inhabited these islands before the Roman occupation. Basically that principle is what is now known as republicanism, the people elect their leader who holds that position only by the consent of the people. Over the past thousand years that concept has been upheld in this nation several times, the Magna Carta 1215, the Declaration of Right 1688, the Bill of Rights 1689 and the Coronation Oath Act 1688 which confirmed the coronation as an election and the agreement by contract of the limitation of the office of the

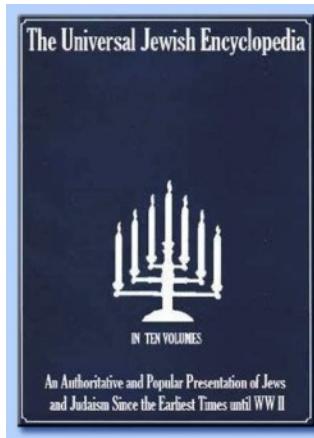
monarch. Above all, the coronation reaffirms that the nation is not about Parliament and the people it is about the people and their elected monarch, sovereign head of state, governor of the nation and head of the executive. Parliament is but an administration and legislature mounted by the monarch on the people’s behalf for a strictly limited period and is subordinate to the monarch by its oath of allegiance and through the monarch to the people who are sovereign in the land, and sovereignty is absolute and and indivisible.

Although Mr Massie mentions the people’s powers being vested in Parliament he does not mention by whom or by what authority or when such transferring of the powers vested in the monarch by the people took place. Also, Mr Massie declined to make clear that all statute law is subordinate to our common law and in English law the letter of the law is subordinate to the spirit and intent of the law. Mr Massie does briefly mention the EU or the Franco German Axis as it is and ever was but not its intent to take over our complete sovereign independence which would make this whole issue irrelevant. With a faction within the EU region of Scotland wanting to disassociate itself with the other British EU regions by leaving the UK, perhaps we should now not only be wary of Germany and France but also Scotland, and in particular its political writers and protagonists. **Yours Faithfully, Bob Lomas.**

A Letter to a Sceptic Regarding The Jews

Paul, The Jewish Encyclopaedia was written by Jews, for Jews. However they frequently deceive their own people (they have to), and are even more happy to do so when they know it will be seen by us. They give the truth with one hand and then take it away with the other. Most people accept everything they say without a second thought. The more discerning among us spot the obvious contradictions and discrepancies. It is up to us to determine what is true and what isn't for ourselves.

In my email to Dianne I indicated that what is written in the Jewish Encyclopaedia has to be treated with caution. I even pointed out the part of the quote I provided that is disingenuous. So no, I don't believe everything written in the Jewish Encyclopaedia, as I made perfectly clear



in my response.

It is a simple fact that Pharisaism was not the religion of the Old Testament. The Old Testament religion was based on the Torah, the five books of the Pentateuch, whereas Pharisaism was based on the "Oral Tradition" as it was known then, now written down in the 63 volumes (plus ancillary books) of the Babylonian Talmud, the holy book of Judaism. The difference in the two religions is perfectly obvious to anyone who makes even the most cursory comparison of the two books. If you read the quote I gave you carefully you will see that the Jewish Encyclopaedia slips up, if you like, by admitting that Pharisaism "supplanted" the Old Testament religion, a statement of fact, but then hits you with the insinuation that Pharisaism came out of Judaism when it is actually the other way round. Pharisaism became known as Judaism only after it was written down in the Babylonian Talmud, long after even the New Testament, never mind the Old Testament, was written. So if Judaism came out of Pharisaism, how on earth can it be the religion of the Old Testament when Pharisaism supplanted that religion in the first place? This is common sense and simple logic Paul. As always this double speak is designed to lead you into the false belief that Judaism is based on the Torah, that the Jews gave us the Hebrew Bible and that Judaism gave rise to so-called "Judeo-Christianity" when in fact the two religions are the absolute antithesis of one another. Of course all of this is geared towards fooling you into believing the big one, and that is that the Jews are descended from the Israelites of the Old Testament, which claim has allowed them to get away with all sorts whilst securing the moral and financial support of countless millions of gullible "Judeo-Christians".

The evidence that the Jews are not descended from the Israelites is now freely available for all to see (I don't believe for one minute that you are not aware of the Khazar connection), and because of that they are now having to admit it in public, even though their own anthropologists have been admitting it for well over a hundred years. The whole point of my response was to

demonstrate that while part of the Makow article is straightforward fact, as with the Jewish Encyclopaedia they can't help themselves and have thrown in the usual innuendos and insinuations to keep us in darkness as to the whole truth of the matter.

I am at a loss as to why you keep challenging me on these issues without doing your own research and presenting facts, and in so doing continuing to stick up for these Jewish fables. When you do challenge me with "facts" they turn out to be wrong, like the other day when you attempted to denigrate what I was saying about Cephalic Indices by falsely linking it to the Masonic Order, a topic about which you do seem to know an astonishing amount (and you falsely accuse me of being a Mason). I am only trying to help, to point you in the right direction so to speak. Take it or leave it Paul. What is more I am only interested in the truth, so if you can produce evidence that what I am saying is wrong then do so and I will be only too glad to look at it.

All of this information can be gleaned from non-Jewish and Jewish sources alike. There are literally thousands of books on the topic. Indeed the non-Jewish Encyclopaedia Britannica had a wealth of information on all of this and would be a good place to start. However I do not recommend you go past the 10th edition, at which point the Jews bought it and began altering the relevant information therein or removing it altogether. Good luck! **Yours truly, MG, UK**

A Talk With Pastor Alan Campbell

Ell-James July 27, 2014 Radio Comments

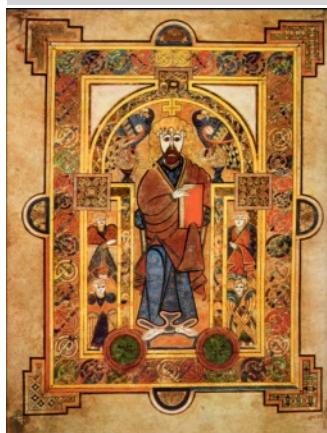


Voice of Christian Israel 27th July 2014

Pastor Alan Campbell can now be heard regularly on Eurofolk Radio

<http://eurofolkradio.com/2014/07/27/a-talk-with-pastor-alan-campbell/>

Prophecies Of Columba, And Book Of Kells, Ireland From Our Glasgow Correspondent



driven out of Kells.

This is when he went to the Island of Iona where he founded a monastery. Like Moses, Columba turned his back upon wealth, rank and power, and gave himself to God. Before he was known as Columba, Columcille was born a prince, named Crimthann; the nephew of two Celtic high kings, Fergus of Scotland and Muircheartach of Ireland. Columba's dad, Feidlimid, was chieftain of the territory of Tir-Conaill. His mother was of royal ancestry in Leinster, and was daughter of a Munster chief, of the line of Cathair Mor.

As closely as he was able, Columba followed the true teaching of Christ, that was taught by the Culdees, Jesus' own Disciples, who fled to the isles with Joseph of Arimathea and his niece Mary, Jesus' human mom, in order to establish a Christian community and escape Roman pagan persecution for following "The Way". Jesus had commanded His disciples to go to the lost sheep (tribes) of the House of Israel, some of which were in the "Isles afar off", especially the tribes of Ephraim and Dan.

Columba moved to Kells probably to be near the grave-mound, stone cairn of the great Ith Cian, king of Spain, hoping to be inspired by someone he admired. He probably used the stones from the cairn to build his house, oratory, entirely made of stone. Ith Cian was the Israelite king who had adopted Hebrew queen Teia Tephi, queen of Israel, in her travels from Jerusalem to Ireland with Jeremiah. She married the Irish high king and later became known as Britannia, where they ruled the island under God's Law. The accounts of her life are in her autobiography, the Book of Tephi. She was also of interest to

BOOK OF KELLS COLUMBA, also known as Columcille, was an Irish prophet who Nostradamus studied.

Like Nostradamus and all other prophets, Columcille was rejected by the established clergy and

Columba. Ith Cian was killed in Ireland when trying to return back to Spain to gather his men to help fight alongside Tephi and king Eochaidh. He was buried in Kells, which is named after him, as Kells is Cian aneas Mor, which means "Great Cian from the South".

Columba wrote in his prophecy entitled, "**SEANUS (ra chan – riot).**" Impart to me (Columba), O Senanus (Cian aneas Mor), Information concerning the latter ages of the world; What shall be the condition of the race of people, Who will not observe rectitude in their judgments.

**The King (Christ) son of Saxon will come
To join them across the sea;**

**He will part with the sovereignty
Of the Gall in the country whence he will
come.**

**The Galls and the Gaels of Ireland,
Will unite in one confederation;**

**Against the forces of the Saxons,
Their confederacy cannot be dissolved.
The King (Christ) son of Saxon (Isaac's
sons) will come
At the head of his forces;**

**In consequence of the protection he will
extend to them,
Ireland shall be freed from her fears.
One monarch (Christ) will rule in Ireland,
Over the Galls and the pure Gaels;**

**From the reign of that Man,
The people shall suffer no destitution.**

Describing today's world, Columba also prophesied:

**The time will come when many will regret
the days they have lived to see.
Men of literature will be neglected.
Falsehood and deceit will prevail.
Chapels and shrines will be plundered.
Sacred things will become the prey of
thieves.**

**Learning will be oppressed and hence they
will be brought low.**

The powerful will oppress the poor with false laws and perverted judgement, and the aged and infirm will regret the time they have lived to see.

Strife and war will rage in every family. Good neighbourhood will disappear and many will be treated with disrespect.

The trees shall not bear fruit.

There will be cold and hunger, malice, hatred and bad weather, and only the leaves on the trees will show the difference between summer and winter.

Men and women will fly in the air without wings, and will travel from one country to another under the ground (i.e. Channel Tunnel).

Pounds will be filled with cattle and jails with men.

Milk over the country will be churned in one churn.

Diseases will abound and remedies will fail. Every race of mankind will become more wicked and all classes will be addicted to robbery.

Such is the description of people who will live in the ages to come.

Maidens will be unblushing and marriages without witnesses.

Columba was a well-spoken and charismatic leader, and the most famous Irish monk. He was regarded as a visionary, capable of astonishing predictions.

He was a warm-hearted authoritarian figure who was kind, and who hated injustice. Of course, his high character and adherence to the correct teachings of Jesus eventually made him a target of the Roman church, which convinced the Irish to censure him. That's when he left for the Island of Iona. But this was probably God's Plan, as both Columcille and Iona (Jonah) mean "Dove".

And it was on Iona that his uncle Fergus, king of Scotland, had built a church and placed therein the Stone of Destiny, Jacob's Pillar Stone. Fergus was involved in the second overturn of the stone (Ezekiel 21:26-27), taking the stone, or Throne of David, from Tara, Ireland, to Scotland so that he could be crowned and recognized as king there. Fergus wasn't able to be king in Ireland, as it was his brother's right, thus he went to Scotland.

In Iona, Columba became the custodian of the Stone of Destiny, the true Lia Fail; and where he started the Book of Kells, a book of the Gospel of Christ. He kept it to only the first four Gospels, as the church was already corrupting Christ's message. And Columba slept with his head on the Stone of Destiny just as Jacob had done, and like Jacob received visions that were divinely inspired.



This famous book was once stolen in 1007 A.D., but soon found, missing its gold cover and some of the pages of the Gospel of John. In 1654, the Governor of Kells sent it to Dublin for safety from Oliver Cromwell's cavalry; and it was presented to Trinity College Dublin in 1661, where it's been ever since. It's 678 leather pages, and all but two are illustrated using natural dyes that have not faded in over 1000 years. Kells maintains only a replica of the book, much to the town's folk's dismay.

The pages missing describe Peter's denial of Christ with more accuracy than the church's authorized version. The Romans say that Peter founded the Catholic church and was its first pope. That's interesting because Peter never went to Rome; however the sorcerer, Simon Pater (spelled with an "a"), did. Illusions. Illusions.

Pater is mentioned in the Book of Acts. This is probably why Christ told Simon Peter not to go to Rome. It was Simon Pater who incorporated the teachings of Babylon into the Gospel and corrupted the teachings, by forming a well-organized religion of priests worshipping on Sunday, honouring their sun-gods and sun festivals of Winter's Yuletide and Spring's Ishtar, a goddess of sex and fertility, known today as Easter.

**Columba Prophesied of The Church's Greed:
Senanus (Cian aneas – Kells)**

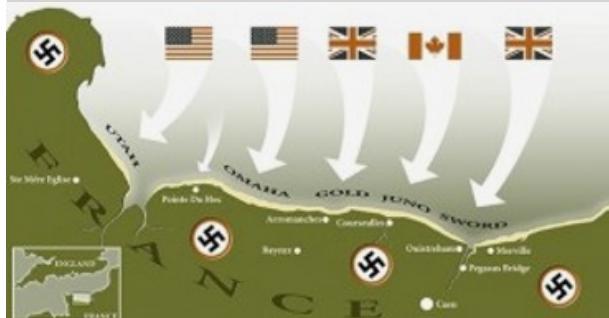
**The clergy of the holy church,
Will be addicted to pride and injustice;
The advantages they will aim at,
Shall be the possession of worldly substance.**

Between the 5th and 12th centuries, the church became very wealthy; and Kells became known as the “Splendour of Ireland”. It’s important to note that although Columba was a monk, he was not a priest. Back then, learning in the monastic schools was based on the Scriptures, and not on church doctrine and rituals. Columba had been ordained as a minister of the Celtic Christian church, whilst he was in Ireland. And on Iona he became a Culdee, not a priest. Culdee (Cul Di/ Culdich) means “Servant of the Lord” or “Certain Strangers” (the strangers were the true disciples who fled to the isles). They followed Jesus’ command “to not become priests” (Matthew 23:8). Priests like to live lavishly, but the Culdee monks value prayer, study and labour work (wax on, wax off).

Because the Roman church knew the Culdees by reputation, they also knew these servants had a secret book written by Apostle John, which was probably in the Book of Kells or John’s 3rd Book of Revelation. Was this why those pages of the Gospel of John went missing in the Book of Kells? Was the theft an “inside job” because they were trying to protect the pagan Roman church? What’s missing has been put back into the King of kings’ Bible. In fact, the removed books and scriptures (some of which are very incriminating against the church) have been put back into the King of kings’ Bible. Jesus purposely interrogated Peter back then to prove a point today. The hidden scriptures and the point Jesus wanted to make are described in more detail on JAH’s Columba of Iona and Book of Kells pages.

End OS21839

'D' Day = Devil's Day? - Operation "Overlord" 6th Hour, 6th Day, 6th Month (Part 2)



AS EVENTS TO COMMEMORATE THE 70TH ANNIVERSARY OF THE D-DAY take place over the next few days, (this article was written in the Spring of 2014) our news media will be full of personal stories retelling tales of the heroism of those who took part in the Normandy landings, unfortunately without making any connection between the outcome of World War Two and the dire situation we find ourselves in as a nation today.

Undoubtedly those who took part in the Normandy landings and the associated operations in support of them were courageous and we should quite rightly salute them for their bravery and for their military prowess. It was estimated by those responsible for planning the landings that as many as 70% of the soldiers

comprising the first wave of Allied troops to hit the beaches would die that day and one only has to hear old soldiers recount their experiences or watch realistic war films like ‘Saving Private Ryan’ to appreciate the dangers faced by our servicemen and the horrors many of them endured.

I would not want to take anything away from those old soldiers because they fought in the belief that victory over the Germans was essential to the future security and well-being of our people. They were not to know that an Allied victory would usher in an era of consummate betrayal, in which mendacious liberal and Marxist politicians would emerge with unfettered power and conspire to destroy everything those brave servicemen thought they were fighting to protect.

Prior to World War Two, Britain was a world power with a massive empire and commonwealth stretching right around the globe. We were a nation with great confidence and belief in our civilising mission and with a vigorous population growth that enabled us to export our surplus populations to colonise our dominions in Africa and Asia and to swell the

British populations of Canada, New Zealand and Australia.



The World War Two generation are in the media often referred to nowadays as the generation that fought to rid us of the ‘menace’ and ‘evil’ of Nazism, but in fact they were led to believe that German hegemony in Europe was a threat to British interests and that in fighting the Germans they were fighting to secure British pre-eminence and to honour our commitment to defend the territorial integrity of our ally, Poland.

In fact there were no British interests served by an alliance with Poland and the territorial guarantees given to Poland were designed to serve Jewish interests and intended to contrive a situation in which we would be drawn into a war with Germany.

Emboldened by British and French guarantees, the Poles became intransigent in the treatment of their ethnic German minority and in their dealings with Hitler’s Germany and on 1st September 1939 the Wehrmacht invaded Poland from the west, while sixteen days later, on the 17th September, the Soviet Union invaded from the east to conclude their division of Poland as agreed under the Molotov-Ribbentrop Pact.

On 3rd September, following the German invasion of Poland, British Prime Minister Neville Chamberlain declared war on Germany, however there was no subsequent declaration of war on the Soviet Union for their pre-meditated seizure and occupation of Polish territory. This provides proof if it was needed that the territorial guarantees given to Poland were simply a pretext with which to engineer war with Germany, as even after the war when the Soviet Union occupied all of Poland, this continued violation of Polish territorial integrity was conveniently ignored by all of the other Allied powers.

Following the destruction and conquest of Nazi Germany, all opposition to the machinations of organised Jewry in Europe was eliminated and

all concepts of nationhood among the European peoples based upon racial principles were likened to Nazism and discredited at a stroke.

Almost immediately pressure began to mount, emanating from Jewish and Marxist sources, for mass non-White immigration from the former European colonies to be commenced under the pretext that as a consequence of the great loss of life during the war there was now a shortage of manpower. This of course was nonsense, as during the war, when most men were away, fighting and therefore doing nothing productive, output was able to be maintained by drafting in women to do jobs that had previously always been done by men. With the return of our men folk from the front, just a fraction of the women employed during the war would have been enough to maintain production at adequate levels.



In June of 1948 the passenger liner ‘Empire Windrush’ docked at Tilbury and discharged the first cargo of non-White immigrants onto England’s shores and so began the trickle that soon became a steady flow, then a torrent and eventually a tidal wave of immigration into Britain, such that now almost one in six of the population of this country are of immigrant stock.

Such has been the impact of uncontrolled non-White immigration into this country, that large parts of every town or city, from one end of the British Isles to the other, have now been colonised and almost every facet of our culture has been changed or altered in some way to accommodate the newcomers and make them feel at home. So large in fact is the immigrant population of Britain today that it dwarfs any feared occupation by Germans that might have happened if the Nazis had won the war.

Furthermore, so similar are the Germans to we British, that had they conquered Britain and imposed their way of life upon us, virtually all that would have changed, beyond that which has

changed since World War Two, is that we would be speaking German and making our purchases in Deutschmarks instead of decimalised Pounds Sterling. It is ironic that in almost every other respect, our former way of life and culture would have remained unchanged, yet our parents generation fought with bullets, bombs and bayonets to prevent a German invasion of Britain, only to roll over and submit when a graver danger presented itself in the form of invasion from the Third World.

Worse still, we are now in the dire situation that there is the very real prospect that we will be rendered a racial minority in our own land with our nation obliterated by the middle of this century if nothing is done to halt and reverse the flow of non-White migration.

While it would be so nice therefore to give full vent to our admiration of, and gratitude for, the martial qualities and the heroic sacrifices of our wartime generation, the fact is that with each passing year it becomes harder and harder to view the course of World War Two as anything

other than a national disaster with truly tragic consequences.

It is a cause of great sorrow to me that the men of my father's generation did not foresee the consequences of the war, and by the time those consequences had become apparent had lost the stomach for another fight.

It is also a source of great shame for me that my generation have meekly accepted the occupation of our land by foreign peoples with hardly so much as a whimper. It is therefore incumbent upon those of us who are alert to the looming dangers and who are aware of the tragic consequences that will befall us if nothing is done, to organise and employ every ounce of energy at our disposal to rally our people and inspire them to emulate our forebears of seventy years ago, and once more perform great feats of courage in the defence of our homeland, so that our nation can live on and our children have a future!

The OS21759

Why Does The CDC Own A Patent On Ebola 'Invention'?

Mike Adams (Natural News)



THE U.S. CENTRES FOR DISEASE CONTROL owns a patent on a particular strain of Ebola known as "EboBun." It's patent No. CA2741523A1 and it was awarded in 2010. You can [view it here](#). (Thanks to Natural News readers who found this and brought it to our attention.)

Patent applicants are clearly described on the patent as including:

The Government Of The United States Of America As Represented By The Secretary, Department Of Health & Human Services, Center For Disease Control.

The patent summary says, "The invention provides the isolated human Ebola (hEbola) viruses denoted as Bundibugyo (EboBun) deposited with the Centers for Disease Control and Prevention ("CDC"; Atlanta, Georgia, United States of America) on November 26, 2007 and accorded an accession number 200706291."

It goes on to state, "The present invention is based upon the isolation and identification of a new human Ebola virus species, EboBun. EboBun was isolated from the patients suffering from hemorrhagic fever in a recent outbreak in Uganda."

It's worth noting, by the way, that EboBun is not the same variant currently believed to be circulating in West Africa. Clearly, the CDC needs to expand its patent portfolio to include more strains, and that may very well be why American Ebola victims have been brought to the United States in the first place. Read more below and decide for yourself...

Harvesting Ebola from victims to file patents

From the patent description on the EboBun virus, we know that the U.S. government:

- 1) Extracts Ebola viruses from patients.**
- 2) Claims to have "invented" that virus.**
- 3) Files for monopoly patent protection on the virus.**

To understand why this is happening, you have to first understand what a patent really is and why it exists. A patent is a **government-enforced monopoly that is exclusively granted to persons or organizations**. It allows that person or organization to exclusively **profit from the "invention"** or deny others the ability to exploit the invention for their own profit.

It brings up the obvious question here: Why would the U.S. government claim to have "invented" Ebola and then claim an exclusively monopoly over its ownership?

U.S. Government claims exclusive ownership over its "invention" of Ebola

The "SUMMARY OF THE INVENTION" section of the patent document also clearly claims that the U.S. government is claiming "ownership" over all Ebola viruses that share as little as 70% similarity with the Ebola it "invented":

...invention relates to the isolated EboBun virus that morphologically and phylogenetically relates to known members filoviridae... In another aspect, the invention provides an isolated hEbola EboBun virus comprising a nucleic acid molecule comprising a nucleotide sequence selected from the group consisting of: a) a nucleotide sequence set forth in SEQ ID NO: 1; b) a nucleotide sequence that hybridizes to the sequence set forth in SEQ ID NO: 1 under stringent conditions; and c) a nucleotide sequence that has at least 70%, 75%, 80%, 85%, 90%, 95%, 96%, 97%, 98%, or 99% identity to the SEQ ID NO: 1. In another aspect, the invention provides the complete genomic sequence of the hEbola virus EboBun.

Ebola vaccines and propagation

The CDC patent goes on to explain it specifically claims patent protection on a method for propagating the Ebola virus in host cells as well as treating infected hosts with vaccines:

In another aspect, the invention provides a method for propagating the hEbola virus in host cells comprising infecting the host cells with the inventive isolated hEbola virus described above, culturing the host cells to allow the virus to multiply, and harvesting the resulting virions.

In another aspect, the invention provides vaccine preparations, comprising the inventive hEbola virus, including recombinant and chimeric forms of the virus, nucleic acid molecules comprised by the virus, or protein subunits of the virus. The invention also provides a vaccine formulation comprising a therapeutically or prophylactically effective amount of the inventive hEbola virus described above, and a pharmaceutically acceptable carrier.

No medical reason to bring Ebola to the United States

This patent may help explain why Ebola victims are being transported to the United States and put under the medical authority of the CDC. These patients are **carrying valuable intellectual property assets in the form of Ebola variants**, and the Centers for Disease Control clearly desires to expand its patent portfolio by harvesting, studying and potentially patenting new strains or variants.

Dr. Bob Arnot, an infectious disease specialist who spent time on the ground in developing nations saving lives, recently told Judge Jeanine, "There is no medical reason to bring them here, especially when you see how well Dr. Bradley was." (2)

There is, however, an entirely different reason to bring Ebola patients to America: so they can be **exploited for medical experiments, military bioweapons harvesting or intellectual property claims**.

Surely, medical authorities at Emory University and the CDC are working hard to save the lives of the two patients who have been transported to the U.S. But they are also pursuing something else at the same time: an agenda of isolating,

identifying and patenting infectious disease agents for reasons that we can only imagine.

Only hoping to save lives?

On one hand, it's worth pointing out that the CDC's patent on Ebola is at least partially focused on methods for screening for Ebola and treating Ebola victims with drugs or vaccines. This seems like a worthwhile precaution against an infectious disease that clearly threatens lives.

On the other hand, **why the patent?** Patenting Ebola seems as odd as trying to patent cancer or diabetes. Why would a government organization claim to have "invented" this infectious disease and then claim a monopoly over its exploitation for commercial use?

Does the CDC hope to **collect a royalty on Ebola vaccines?** Is it looking to "invent" more variants and patent those too?

Make no mistake that billions of dollars in profits are at stake in all this. Shares of Tekmira surged over 11% last Friday as pressure was placed on the FDA to fast-track Ebola vaccine trials the company has set up. "Health campaigners have started a petition which has already been signed by approximately 15,500 people on change.org pressurizing FDA to approve the drug in the

minimum possible time frame," reports BidnessEtc.com. (3)

Carefully scripted medical theatre

With this, we start to see the structure of the elaborate medical theatre coming together: A global pandemic panic, a government patent, the importation of Ebola into a major U.S. city, an experimental vaccine, the rise of a little-known pharmaceutical company and a public outcry for the FDA to fast-track the vaccine.

If Act II stays on course, this medical theatre might someday involve a "laboratory accident" in a U.S. lab, the "escape" of Ebola into the population, and a **mandatory nationwide Ebola vaccination campaign** that enriches Tekmira and its investors while positioning the CDC with its virus patents as the "saviour of the American people."

Yes, we've heard this music before, but the last time around it was called Swine Flu.

The formula is always the same: create alarm, bring a vaccine to market, then scare governments into buying billions of dollars worth of vaccines they don't need.

The End OS21840

The Protocols of the Elders of Zion By Nesta Webster



CONTRARY to the assertions of certain writers, I have never affirmed my belief in the authenticity of the Protocols, but have always treated it as an entirely open question.

The only opinion to which I have committed myself is that, whether genuine or

not, the Protocols do represent the programme of world revolution, and that in view of their prophetic nature and of their extraordinary resemblance to the protocols of certain secret societies in the past, they were either the work of some such society or of someone profoundly versed in the lore of secret societies who was able to reproduce their ideas and phraseology.

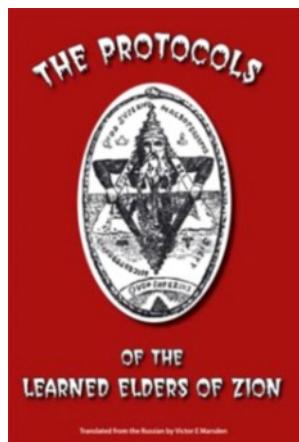
The so-called refutation of the Protocols which appeared in the Times of August 1922, tends to confirm this opinion. According to these articles the Protocols were largely copied from the book of Maurice Joly, *Dialogues aux Enfers entre Machiavel et Montesquieu*, published in 1864. Let it be said at once that the resemblance between the two works could not be accidental, not only are whole paragraphs almost identical, but the various points in the programme follow each other in precisely the same order.

But whether Nilus copied from Joly or from the same source whence Joly derived his ideas is another question.

It will be noticed that Joly in his preface never claimed to have originated the scheme described in his book; on the contrary he distinctly states that it "personifies in particular a political system which has not varied for a single day in its

application since the disastrous and alas! too far-off date of its enthronement."

Could this refer only to the government of Napoleon III, established twelve years earlier? Or might it not be taken to signify a Machiavellian system of government of which Napoleon III was suspected by Joly at this moment of being the exponent?



We have already seen that this system is said by M. de Mazères, in his book *De Machiavel et de l'influence de sa doctrine sur les opinions, les moeurs et la politique de la France pendant la Révolution*, published in 1816, to have been inaugurated by the French Revolution, and

to have been carried on by Napoleon I against whom he brings precisely the same accusations of Machiavellism that Joly brings against Napoleon III. "The author of *The Prince*," he writes, "was always his guide," and he goes on to describe the "parrot cries placed in the mouths of the people," the "hired writers, salaried newspapers, mercenary poets and corrupt ministers employed to mislead our vanity methodically"—all this being carried on by "the scholars of Machiavelli under the orders of his cleverest disciple." We have already traced the course of these methods from the Illuminati onwards.

Now precisely at the moment when Joly published his *Dialogues aux Enfers* the secret societies were particularly active, and since by this date a number of Jews had penetrated into their ranks a whole crop of literary efforts directed against Jews and secret societies marked the decade.

Eckert with his work on Freemasonry in 1852 had given the incentive; Crétineau Joly followed in 1859 with *L'Eglise Romaine en face de la Révolution*, reproducing the documents of the Haute Vente Romaine; in 1868 came the book of the German anti-Semite Goedsche, and in the following year on a higher plane the work of Gougenot Des Mousseaux, *Le Juif, le Judaïsme, et la Judaïsation des Peuples Chrétiens*. Meanwhile in 1860 the Alliance Israélite Universelle had arisen, having for its ultimate object "the great work of humanity, the

annihilation of error and fanaticism, the union of human society in a faithful and solid fraternity"—a formula singularly reminiscent of Grand Orient philosophy; in 1864 Karl Marx obtained control of the two-year-old "International Working Men's Association," by which a number of secret societies became absorbed, and in the same year Bakunin founded his Alliance Sociale Démocratique on the exact lines of Weishaupt's Illuminism, and in 1869 wrote his *Polémique contre les Juifs* (or *Etude sur les Juifs allemands*) mainly directed against the Jews of the Internationale. The sixties of the last century therefore mark an important era in the history of the secret societies, and it was right in the middle of this period that Maurice Joly published his book.

Now it will be remembered that amongst the sets of parallels to the Protocols quoted by me in World Revolution, two were taken from the sources above quoted—the documents of the Haute Vente Romaine and the programme of Bakunin's secret society, the Alliance Sociale Démocratique. Meanwhile Mr. Lucien Wolf had found another parallel to the Protocols in Goedsche's book. "The Protocols," Mr. Wolf had no hesitation in asserting, "are, in short, an amplified imitation of Goedsche's handiwork" and he went on to show that "Nilus followed this pamphlet very closely." The Protocols were then declared by Mr. Wolf and his friends to have been completely and finally refuted.

But alas for Mr. Wolfe's discernment! The Times articles came and abolished the whole of his carefully constructed theory. They did not, however, demolish mine; on the contrary, they supplied another and a very curious link in the chain of evidence. For is it not remarkable that one of the sets of parallels quoted by me appeared in the same year as Joly's book, and that within the space of nine years no less than four parallels to the Protocols should have been discovered? Let us recapitulate the events of this decade in the form of a table and the proximity of dates will then be more apparent:

1859. Crétineau Joly's book published containing documents of Haute Vente Romaine (parallels quoted by me).

1860. Alliance Israélite Universelle founded.

1864. 1st Internationale taken over by Karl Marx.

† Alliance Sociale Démocratique of

Bakunin founded (parallels quoted by me).

† Maurice Joly's *Dialogue aux Enfers* published (parallels quoted by Times).

1866. 1st Congress of Internationale at Geneva.

1868. Goedsche's Biarritz (parallels quoted by Mr. Lucien Wolf).

1869. Gougenot Des Mousseaux's *Le Juif*, etc.

† Bakunin's *Polémique contre les Juifs*.



It will be seen, then, that at the moment when Maurice Joly wrote his *Dialogues*, the ideas they embodied were current in many different circles.

It is interesting, moreover, to notice that the authors of the last two works referred to above,

the Catholic and Royalist Des Mousseaux and the Anarchist Bakunin, between whom it is impossible to imagine any connexion, both in the same year denounced the growing power of the Jews whom Bakunin described as "the most formidable sect" in Europe, and again asserted that a leakage of information had taken place in the secret societies.

Thus in 1870 Bakunin explains that his secret society has been broken up because its secrets have been given away, and that his colleague Netchaïeff has arrived at the conclusion that "in order to found a serious and indestructible society one must take for a basis the policy of Machiavelli." Meanwhile Gougenot Des Mousseaux had related in *Le Juif*, that in December 1865 he had received a letter from a German statesman saying:

Since the revolutionary recrudescence of 1848, I have had relations with a Jew who, from vanity, betrayed the secret of the secret societies with which he had been associated, and who warned me eight or ten days beforehand of all the revolutions which were about to break out at any point of Europe. I owe to him the unshakeable conviction that all these movements of "oppressed peoples," etc., etc., are devised by

half a dozen individuals, who give their orders to the secret societies of all Europe. The ground is absolutely mined beneath our feet, and the Jews provide a large contingent of these miners....

These words were written in the year after the *Dialogues aux Enfers* were published.

It is further important to notice that Joly's work is dated from Geneva, the meeting-place for all the revolutionaries of Europe, including Bakunin, who was there in the same year, and where the first Congress of the Internationale led by Karl Marx was held two years later.

Already the revolutionary camp was divided into warring factions, and the rivalry between Marx and Mazzini had been superseded by the struggle between Marx and Bakunin. And all these men were members of secret societies.

It is by no means improbable then that Joly, himself a revolutionary, should during his stay in Geneva have come into touch with the members of some secret organization, who may have betrayed to him their own secret or those of a rival organization they had reason to suspect of working under the cover of revolutionary doctrines for an ulterior end. Thus the protocols of a secret society modelled on the lines of the Illuminati or the Haute Vente Romaine may have passed into his hands and been utilized by him as an attack on Napoleon who, owing to his known connexion with the Carbonari, might have appeared to Joly as the chief exponent of the Machiavellian art of duping the people and using them as the lever to power which the secret societies had reduced to a system.

This would explain Maurice Joly's mysterious reference to the "political system which has not varied for a single day in its application since the disastrous and alas! too far-off date of its enthronement." Moreover, it would explain the resemblance between all the parallels to the Protocols from the writings of the Illuminati and Mirabeau's *Projet de Révolution* of 1789 onwards. For if the system had never varied, the code on which it was founded must have remained substantially the same. Further, if it had never varied up to the time when Joly wrote, why should it have varied since that date? The rules of lawn tennis drawn up in 1880 would probably bear a strong resemblance to those of 1920, and would also probably follow each other in the same sequence. The differences would

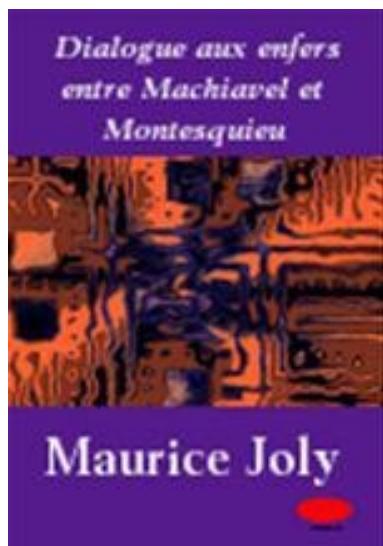
occur where modern improvements had been added.

Might not the same process of evolution have taken place between the dates at which the works of Joly and Nilus were published?

I do not agree with the opinion of the Morning Post that "the author of the Protocols must have had the *Dialogues* of Joly before him."

It is possible, but not proven.

Indeed, I find it difficult to imagine that anyone embarking on such an elaborate imposture should not have possessed the wit to avoid quoting passages verbatim—without even troubling to arrange them in a different sequence—from a book which might at any moment be produced as evidence against him.



For contrary to the assertions of the Times the *Dialogues* of Joly is by no means a rare book, not only was it to be found at the British Museum but at the London Library and recently I was able to buy a copy for the modest sum of 15 francs.

There was therefore every possibility of Nilus being suddenly confronted with the source of his plagiarism.

Further, is it conceivable that a plagiarist so unskilful and so unimaginative would have been capable of improving on the original? For the Protocols are a vast improvement on the *Dialogues* of Joly.

The most striking passages they contain are not to be found in the earlier work, nor, which is more remarkable, are several of the amazing prophecies concerning the future which time has realized.

It is this latter fact which presents the most insuperable obstacle to the Times solution of the problem.

To sum up then, the Protocols are either a mere plagiarism of Maurice Joly's work, in which case the prophetic passages added by Nilus or another remain unexplained, or they are a revised edition

of the plan communicated to Joly in 1864, brought up to date and supplemented so as to suit modern conditions by the continuers of the plot.

Whether in this case the authors of the Protocols were Jews, or whether the Jewish portions have been interpolated by the people into whose hands they fell, is another question.

Here we must admit the absence of any direct evidence. An International circle of world revolutionaries working on the lines of the Illuminati, of which the existence has already been indicated, offers a perfectly possible alternative to the "Learned Elders of Zion."

It would be easier, however to absolve the Jews from all suspicion of complicity if they and their friends had adopted a more straightforward course from the time the Protocols appeared.

When some years ago a work of the same kind was directed against the Jesuits, containing what purported to be a "Secret Plan" of revolution closely resembling the Protocols, the Jesuits indulged in no invectives, made no appeal that the book should be burnt by the common hangman, resorted to no fantastic explanations, but quietly pronounced the charge to be a fabrication.

Thus the matter ended.

But from the moment the Protocols were published the Jews and their friends had recourse to every tortuous method of defence, brought pressure to bear on the publishers—succeeded, in fact, in temporarily stopping the sales—appealed to the Home Secretary to order their suppression, concocted one clinching refutation after another, all mutually exclusive of each other, so that by the time the solution now pronounced to be the correct one appeared, we had already been assured half a dozen times that the Protocols had been completely and finally refuted.

And when at last a really plausible explanation had been discovered, why was it not presented in a convincing manner? All that was necessary was to state that the origin of the Protocols had been found in the work of Maurice Joly, giving parallels in support of this assertion.

What need to envelop a good case in a web of obvious romance?

Why all this parade of confidential sources of information, the pretence that Joly's book was so rare as to be almost unfindable when a search in the libraries would have proved the contrary?

Why these allusions to Constantinople as the place “to find the key to dark secrets,” to the mysterious Mr. X. who does not wish his real name to be known, and to the anonymous ex-officer of the Okhrana from whom by mere chance he bought the very copy of the Dialogues used for the fabrication of the Protocols by the Okhrana itself, although this fact was unknown to the officer in question?

Why, further, should Mr. X., if he were a Russian landowner, Orthodox by religion and a Constitutional Monarchist, be so anxious to

discredit his fellow Monarchists by making the outrageous assertion that “the only occult Masonic organization such as the Protocols speak of”—that is to say, a Machiavellian system of an abominable kind—which he had been able to discover in Southern Russia “was a Monarchist one”?

It is evident then that the complete story of the Protocols has not yet been told, and that much yet remains to be discovered concerning this mysterious affair.

End OS21792

Faroe Islands Follow Path Of Genocide

By

Steve Goode



ONE OF THE POLICIES OF WHITE GENOCIDE is that it won’t stop until every crevice of White society is flooded with non-Whites and “assimilation” is forced.

So it’s no surprise that the Faroe Islands, a small community in the North Atlantic with around about 49,000 people, is the next to line up for massive immigration (from their point of view at least).

Former chief economic advisor Hermann Oskarsson says there is a lack of women of

childbearing age in the Faroe Islands, and the population could fall to 37,000 by 2023.

Oskarsson asks “*Can Faroese society survive? There just aren’t the young women to raise children.*”

Since 2006 the number of Filipinos has doubled and with Thais this makes them two of the islands largest foreign groups.

An economist would tell you it’s supply and demand, but someone who doesn’t look so coldly upon human beings would tell you it’s White genocide.

It would cost much less to get brides from Europe or the US – Asia and Oceania could not be any farther away from the Faroe Islands unless they relocated to Mars, but as usual, the leadership of the Faroe Islands, as with all White

countries, are simply not interested in acts that are not genocidal towards White people.

The pictures are of Tórshavn, the Faroese capital as indeed are the other pictures in this article.



The End OS21485

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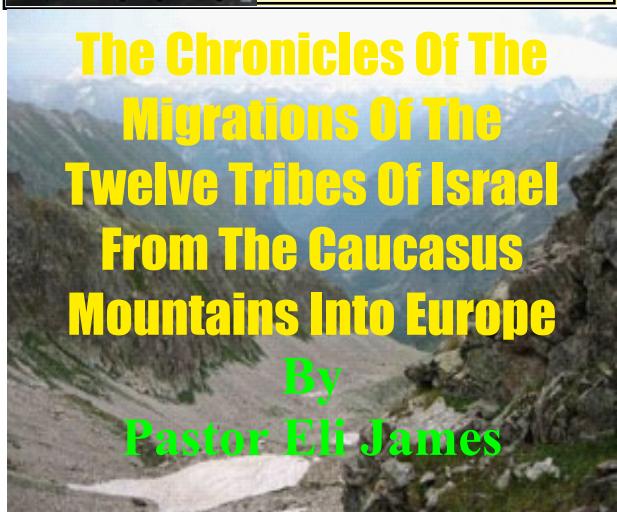
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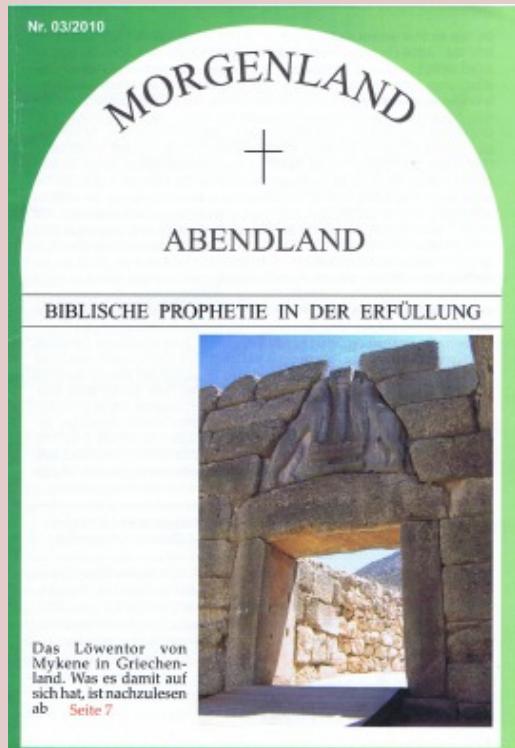
The above PowerPoint presentation is available at Pastor Eli's website:

www.anglo-saxonisrael.com

Parts 1 - 6 plus a short introduction can now be viewed or downloaded - the latest addition part 6 covers the German people in relation to the migrations of the Tribes of Israel.

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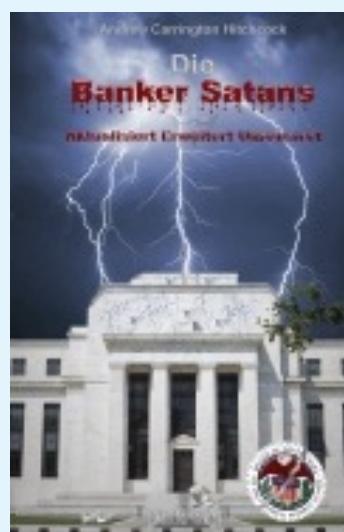
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Das Löwentor von Mykene in Griechenland. Was es damit auf sich hat, ist nachzulesen ab Seite 7

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